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THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JULY 1912



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JUDGMENT AND JUSTICE

*Lesson Eleven of the Unity Society Correspondence School
Course, written by ARTHUR D. HALL, a student.*

Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.—Ezekiel 45:9.



FROM the above quotation it may be seen that even in the Old Testament days, as well as in our own time, men were brought face to face with all sorts of economical, political, ethical and religious experiences. In fact, the world has changed but little in some things. Many men of today are spending a great deal of time studying the conditions of the business world, and endeavoring to find some ways and means whereby the problems of life can be solved. It would seem that the whole cause, or rather occasion, for all inharmonies that are found in the present day life is traced back to the fact of misjudgment and injustice.

We all feel that there must be some wonderful changes introduced into the methods of government and social relations before there will be harmony and fellowship expressed in the problems of our daily life. There are many who feel that these changes should be made in society as a whole, and as soon as possible. Would it not be well to look back of society as a whole and see if that should be the starting place? Very likely, we would come to the conclusion that the individual should be our place of com-

mencement. The individual is the unit. In the individual (the *I Am*) is all that is to be found in life; and also, the solution of all life problems.

With the individual as the starting point it will be necessary to bring him out of the consciousness of misjudgment and injustice, in order that he may carry out his mission in life of expressing the Perfect Good. In doing this the faculty of Judgment must be redeemed. To do this it will be necessary to place the faculty of Judgment in the Absolute, and to deny all mortal concepts of judgment. When this is done, all ideas of limitations of every kind will be driven from the consciousness; and the mind will be free from all personality. It now becomes necessary to look back of all appearances and see the true motive which lies back of all that comes into visibility. In doing this the mind will be filled with thoughts of Reality, ideas of the unity, or oneness, of life.

Having the faculty of Judgment redeemed, the next step will be to establish Justice in accordance with the Judgment. The true way to accomplish this is to recognize the Divine Law of Justice. This is done by affirming that the Divine Law of Justice is always acting righteously. Not only must this Divine Law be recognized, but it must be brought into action. Recognition of the law without actualization of it keeps one in a passive state, and prevents progress. In establishing the Law of Justice we resort to affirmations. There is much help derived from making definite affirmations. For instance, I affirm that because I am a child of God, and God is the Divine Law of Justice, this Divine Law of Justice is working *in* and *through* me continually; and nothing *can* keep my own away from me.

With the faculty of Judgment and the Law of Justice established in the consciousness, we are ready to use them and to notice the results, first upon the individual organism, then upon society at large. When one uses righteous judgment in his dealings with others he becomes broader minded, more loving, refrains from all manner of criticism, and keeps his eye single, seeing only good. It is

obvious that this effect upon the organism would result in clearer thought, purer expression of love and affection, more kindly disposition, and, in fact, a renewal of the whole man would take place.

All this will never come to pass as long as the individual persists in living in the sense consciousness. Through the senses we interpret the appearances only. Appearances are not real, for that which is real never changes. We know that appearances are ever changing according to circumstances. Consequently, in order that we may live in the Reality, the Absolute, we must "Judge not according to appearances, but judge righteous judgment." How are we to do this? Simply by looking behind, or back of, all appearances, and getting hold of the idea which the appearance is representing. We must see what the true motive in the creative mind is in order to determine the value of the finished product. We should consciously know that all is good, for God is All, regardless of appearances. Appearances are observed by the senses and taken into consciousness through the intellect, and not through spiritual perception. All judgment and justice should be preceded by intelligence, which is Divine and *not* material. To be intelligent is to know the Truth. To consciously, as well as intellectually, know the Truth sets one free from all appearances, and then one will positively be able to judge all things righteously.

As has been intimated, lack of the knowledge of Truth and righteous judgment results in inharmony and discord, which in itself is brought about through misjudgment. When misjudgment is the occasion of suffering, usually this is due to the fact that the person, or individual in the popular meaning of the word, has been condemning himself, or others, in some way or another. In treating cases of this kind it is often necessary to treat the patient, at first, for freedom from condemnation. Even in self-treatment, this method is quite necessary in order to overcome the error "condemnation." Condemnation is too often the occasion of misjudgment. To free one's self, or

the patient, from condemnation, affirm that the Spirit of Love *now* works perfectly in and through the individual; constantly holding the thought of the Divine Presence being Omnipresent, and realizing also that only Love can come from the One Source. Affirm that condemnation is *not* from God. Therefore, affirm, "I condemn no one." After that affirmation, or a similar one, let this affirmation follow: "Love controls all things." Also affirm that God's Love is Omnipresent, Omnipotent and Omniscient. Send thoughts of love, peace and blessing out into the universe.

Let us never lose sight of the thought that God is a God of Love and Justice. Yes, even more than this, for God is Love, and God is Justice. It would be unwise for one to expect to receive justice, forgiveness, love, and any good from another when one is not willing to reciprocate. Should we any more expect to receive these things from God when we are unwilling to show love, forgiveness and justice to our fellow-men? Certainly not! The Divine Law of Justice works both ways at the same time. It cannot work only one way. It must complete its circle of giving and receiving. Just as soon as one lets this law work in and through him by forgiving those who trespass against him, those who seemingly are his enemies, those who are unjust and do not express their true selves, then the Divine Law of Love will forgive him. It is really an even exchange. "As a man soweth, so shall he reap." When, and in the degree, we express forgiveness, in the same degree we receive blessings, peace and forgiveness.

We have seen that injustice is not of God, and it therefore is unreal, and must be overcome. This unreality cannot be overcome as long as it is allowed to remain in consciousness. We now know that there is a Divine Law of Justice working in and through us. Perhaps we do not understand this law. Nevertheless, it is, and we can understand it. It will be but a short time before we thoroughly understand this law if we will use it every chance we can. Having the understanding of the law, we must then fix our faith firmly in it. With our faith firmly fixed in a law

which we consciously understand, we will be able to overcome the belief in injustice.

Perhaps it may be well to illustrate what I mean with examples of two classes of men. There are some people who are backward in pushing themselves forward in order to get that which they desire. They are apt to wait for someone to be kind enough to assist them to attain their wants. There are others who get what they want at any cost. Very likely we will see that both these instances are evidence of misunderstanding of the Divine Law of Justice; and thus the persons are given the feeling that they would not get their rights otherwise.

The first is wrong because he does not realize that he must bring into expression his true self. He must know that God, the All-Good, is his Father; and that all that the Father has is his, by right of his inheritance. He must not wait for someone to help him. He must get his help and support directly from Spirit. He should receive his inspiration and guidance from Spirit, through perception and meditation, and carry out his spiritual perceptions and inspirations into all his affairs, holding, at the same time, consciousness of the Truth that the Divine Law of Justice is working in and through him continually. He should realize that all now is waiting for him to receive.

The second is wrong in so far as he does not recognize that his good is coming from God, the One Source, by the Divine Law of Justice. He is not working understandingly. When working from this basis of error he becomes grasping, selfish and unjust.

Summing up, then, the belief in injustice should be treated with the affirmation that "all things are working together for good to those who love God." And also, by affirming that the Divine Law of Justice is working perfectly in the individual towards all people; and in all people towards the individual. There will then be no thought of incompetency in doing what one desires to do, nor will there be any feeling that another is getting more than his share of the good things in this world. All will recognize

that there is plenty for everyone in the inexhaustible Source of All-Good.

It is quite impossible to render true Justice without a clear conception of true Judgment. Just what do we mean by "Judgment"? In answering this question for ourselves, we must not forget with what we are dealing. We are dealing with mind. Judgment, therefore, we may say is a faculty of the mind. Through this faculty we are able to perceive Truth, and in righteousness bring all the other faculties into harmony and order. "Judgment" is referred to to a great extent in the Scriptures. Here it is applied to the action of the Divine Mind, God, in its work of judging, especially to the experiences men have when they are using the Law of Justice.

Everything we do, every thought we entertain, every affirmation or denial we make, carries with it a judgment. In other words, I may say that "judgment" is the result obtained by our thoughts, words and actions. For instance, should we continually hold that God, the All-Good, is *all* there really is, our character, our affairs, and all that has to do with us, would express the Good. This expression itself would be the "judgment."

In the old theology we are taught to believe that there is to be a day of judgment; and this judgment-day everyone must face after passing through what is called death. This day is pictured to one as a day of trial in which God judges all, allowing some to enter heaven, while others are punished for sins committed upon earth. It is so good to be able to see that this cannot be true when one holds that God is love, and that he loves all of his children equally.

In Truth there is no especial day of judgment. Every day now is a judgment-day. Judgment is being administered for every thought, word and action. The day of judgment is the time in which we experience the results of our own creations. Often times we are not conscious of the judgment-day, but, even so, we are constantly arriving at the "judgment-day."

In so far as there is a day of judgment, there must

necessarily be a place where this judgment takes place. Where this "judgment-seat" is, is a question which is easily settled to one who is in the Truth. The judgment-seat of which we speak is right within every individual man. Because it is within man, and because every day brings one to the seat of judgment, we go through various experiences which seemingly cannot be accounted for.

As we have seen, judgment is continually going on within ourselves. It is not a question as to whether we are willing for it to go on or not, but whether we will accept or resist it. Our desire as to its continuing or stopping has nothing to do with it. It goes on regardless of human opinions of it. Should we resist it rather than accept it, our unpleasant experiences will be increased. It is our aim to overcome all our enemies (error beliefs) and allow eternal life to be manifest in our bodies. If we persist in resisting judgment we will experience a separateness in consciousness which is commonly called death. On the other hand, if we accept the judgments and hold them as helpful suggestions, we will develop in spiritual unfoldment and realize the blessings that will come with the righteous judgment.

Some one may say that God pronounces judgment on both the good and the evil ones. Before going any further, consider just what is meant in such a statement. "Whom the Lord loveth he chasteneth" is quite true. The experiences which we have when we are quickened by the Spirit, or the judgments which are taken into consciousness and established in Truth and righteousness, are what we may understand as "chastening." God chastens us by his judgments. That is, he corrects our mistakes, the errors, all that is not good in us, by giving us the Truth. By our acceptance of God's judgment, or chastening, we receive blessings and grow in strength, love and wisdom.

From what we have understood so far, we may easily see the falsity of the belief in a future day of judgment taking place in a locality known as hell, where continually is a fire in which the evil ones are tortured. In the Scriptures

we read considerable about the "hell-fire." We must always take into consideration that the Bible is translated from a foreign language into English, and that there are words which do not have the same meaning in English that they have in the original Scriptures. "Hell" is one of these words. In the Scriptures we find three words translated "hell," but all have a similar meaning. We have the word "Gehenna," from the Greek *Ge Hennan*, which means "hell." Also, we have another Greek word, *Hades*, which means "grave." Again, the Hebrew word, *Sheol*, means "pit." One can clearly see that the words must be studied as well as the general text in order to get a spiritual interpretation from the Scriptures.

The "hell-fire" mentioned in the Scriptures does not mean a place of eternal punishment, where those who are not good are cast, after death. (The English word "hell" comes from the Saxon word *helan*, and there is nothing in the meaning of that word which suggests eternal punishment, or torment.) "Hell-fire" simply means a place of purification. The "hell-fire" gets its origin from the fact that there is a valley near Jerusalem known as the Valley of Hinnon, or *Ge Hennan*, in which refuse, sewage, dead animals, and all waste matter was thrown. In this valley a fire was kept burning continually to consume this material. So the "hell-fire" which we speak of is that *in us* which destroys and burns up all evil, all dross, and all that we wish to get rid of. God, Spirit, is this consuming or purifying fire. God does not consume men, but he destroys all that is not good *in men*. It is Spirit that takes out of our way that which we do not want. He will continue to destroy all evil thought, all uncleanness in our lives until there is nothing more to destroy, and the Good *alone* remains. Then we will be renewed and purified.

The main purpose of the "hell-fire" is to purify our lives by destroying all error beliefs, so that we will perfectly express the Christ in every thought, word and deed.

Jesus taught men the Truth of Being. He taught them that they should become perfect even as God, their

Father, is perfect. We cannot become perfect while we are laboring under the error belief of misjudgment. This must and can be overcome by all men. Jesus taught us that we should not condemn anyone, that we should forgive everyone, that we should love our enemies and our neighbors. Perhaps, if we recall a few of Jesus' sayings, we will be helped in overcoming the great error of misjudgment:

"Judge not according to appearances, but judge righteous judgment."

"Neither do I condemn thee."

"I seek not mine own glory; there is one that seeketh and judgeth."

"I judge him not, for I came not to judge the world, but to save the world."

So far we have seemingly put a great deal of stress upon judgment, and our attitude towards it. There is a reason why it is necessary, or important, to take the right attitude toward judgments. When one does take the true attitude toward them, he always gets the benefit of them, which he cannot do if he puts himself in an opposing attitude toward them. Should a friend comment upon some mistake we have made, or call our attention to the fact that there is an easier way of accomplishing the thing which we are striving to do, it would be unkind of us to presume, or misjudge, that our friend's motive was that of condemnation rather than of helpfulness. We very likely would take our friend's suggestion, thank him, and if we were wise in the judgment of the Principle, we would correct our mistake. So it is with our attitude toward God's judgments. We must not consider them as condemning, for we should realize that God is Love, and Love sees nothing but Good. Rather, we should put ourselves in the attitude of accepting God's judgments as blessings, helps and suggestions for a speedy realization of the Truth of Being, and of our oneness with God.

We know that God created all things and pronounced them good. This being the Truth, there is no need for our allowing ourselves to fear anything, or to fear the judg-

ments which are constantly being received. Once we get the understanding of judgments fixed in our consciousness, together with their meaning and purpose, we then will overcome all fear of them. We must keep our eyes single to the Good. We must call everything good, for so it is. We should never allow our thoughts to dwell upon two powers—good and evil. There is but one power—Good. We should see all our fellow-men as created in the image and likeness of God; and we should constantly see them manifesting, perfectly, the Christ. Whatever we give to the world, that we receive from the world. If we send loving thoughts to our fellow-men, if we refrain from condemning anyone, if we are ever praising and giving thanks, we need not fear judgments. Jesus tells us that as we judge we shall be judged. If our judgment is true, righteous, and in accordance with the Divine Law of Justice, we will surely overcome all fear of judgment, and know that righteous judgment helps one to express God in all ways.

We read in the Scriptures that God is the “consuming fire.” Yes, this is true; but, as we have seen before, God does not consume men, but all error beliefs, and all things that are harmful to the expression of the Perfect Man. Also, we know that God is Eternal, and that God is Love. God, being Love, is always ready and willing to forgive us for all our mistakes and shortcomings. Knowing that this “purifying fire” of Spirit is eternal, we know that we can never be put into a place of everlasting torment, or eternal punishment. By asking God for forgiveness for our errors, we will receive his love and blessing, and become purified, renewed, and come into conscious at-one-ment with Spirit.

With this Truth fixed in our consciousness we can fearlessly attack the thought of the “unpardonable sin” of which we hear a great deal. “The unpardonable sin” mentioned in the Scriptures is the sin against the Holy Ghost. This, however, is unpardonable only as we allow it to be. Our resistance of the Holy Spirit keeps us from receiving the love of the Spirit. If we do not receive this love we cannot realize it, nor are we able to let it express in us towards

our fellow-men. God is always ready and willing to forgive us our mistakes. It is only when man is not ready to receive from God this forgiveness that his sin becomes, or remains, unpardonable.

It is always well to make definite affirmations in all things. We have considered certain statements which will help us to overcome the error of misjudgment, so let us now consider some truths which will help us to quicken our faith in Divine Justice which follows Divine Judgment:

"God is my help in every need. God does my every hunger feed."

God is the Spirit of Divine Justice, and he is working in and through me continually.

"The Divine Law of Justice is *now* working perfectly in me towards all people; and the Divine Law of Justice is *now* working perfectly in all people towards me."

"All things are working together for good" to me.

"No height, nor depth, nor time, nor space can keep my own away from me."

"There is plenty for you and for me."

No one can keep that which does not belong to him.

"O, princes of Israel: remove violence and spoil, and execute judgment and justice." The starting place in every reform, or in every change of government must begin with every individual member of society. Once the individual is on the path of Truth, then the surrounding community will be effected. It will not be long before society as a whole will feel the influence of the individual who is living the Life of Spirit. What applies to the individual applies to society, for the latter is made up of the former. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, seeketh not its own; . . . but rejoiceth with the Truth" (I Cor. 13:4-6).

'Tis *life* whereof our nerves are scant,
Oh, *life*, not death, for which we pant,
More *life* and fuller that we want.

—Tennyson.

ONE LORD, ONE FAITH, ONE BAPTISM

JOHN L. CHESNUTT

[This article is supplemental to that one which appeared in the April UNITY, beginning on page 272.]



THE object of this article is to call special attention to certain related facts, often overlooked, which will enable the sincere, unbiased student of Truth to form a comprehensive and accurate conclusion as to what the Bible really teaches on the subject of baptism. Thus may we "be ready always to give an *answer* to every man that asketh a *reason* of the hope that is in us" (I Peter 3:15).

Any one who feels himself bound to tradition or creed should consider that the Spirit of Truth can "guide" one into the glorious freedom of "all truth" only as far and as rapidly as one can "bear" it.

"Ye Cannot Serve Two Masters"

When "speaking the truth in love" Paul informed the Ephesians that, standing in the Light as he stood, he perceived that there is but "one Lord, one faith, and one baptism" (Eph. 2:15; 4:4, 5).

Evidently it would be a mistake for a Christian to attempt to believe in, and to divide his love between *two* Lords; but it is no less a mistake to divide his faith between *two* baptisms, for the *one* Lord and *his* one baptism require undivided, wholehearted love and faith, hence the Christian cannot acceptably serve *two* Lords nor *two* baptisms. Therefore any faith placed in a baptism, other than the "one baptism," is misplaced confidence, sure to be disappointed finally.

Which Is the "One Baptism?"

When the ecclesiastical scholars of his day asked John the Baptist why he baptized, if he was not the Christ, he explained that the Christ would baptize with the Holy

Spirit—not with water as John did (John 1:25-33; Luke 3:15, 16; Mark 1:8; Matt 3:11).

From this it is evident that the *one* baptism administered by John was with water, but the *one* baptism to be administered by Jesus Christ was with the Holy Spirit.

Now, the important question is, Which of these *two* baptisms is the *one* baptism essential to the Christian; which is the *one* baptism which Paul, the apostle to us Gentiles, tells us belongs with, and must accompany the “one Lord and the one faith”?

A natural and most simple conclusion is, that the “one baptism,” essential to disciples of the “one Lord,” is that Lord’s own baptism, with which he promised to baptize his disciples who exercised the “one faith.”

Just before his ascension Jesus said to his disciples: “John baptized with water; but ye shall be baptized with the Holy Spirit not many days hence” (Acts 1:4, 5). Evidently the “one Lord” considered *his* “one baptism” essential to disciples possessing the “one faith.”

When It Began

Jesus said there had not been a “*greater* prophet than John the Baptist; but he that is *least* in the kingdom of heaven is *greater*” than John (Matt 11:11; Luke 7:28).

This indicates that John the baptist had not entered the “kingdom of heaven;” *i. e.*, had not entered into that *conscious unification* with the Holy Spirit which is effected only by the *baptism* with the Holy Spirit, the reason being that the *baptism* with the Holy Spirit had not then begun, and even the apostles had to “tarry” for it (Luke 24:49; Acts 1:4-8; 2:17, 18; John 7:39).

The “one Lord” began to administer his “one baptism” on the day of Pentecost; therefore, following that date, disciples should discontinue John’s baptism with water, and accept the “one baptism” coming from the “one Lord,” for otherwise they will be holding *two* baptisms.

Baptism with Water Divides into Sects

Paul beseeches us to “keep the *unity* of the Spirit” by holding to the “one Lord, one faith, and one baptism”

(Eph. 4:1-13), but instead of unity among Christians we find the church divided into numerous sects differing as to the value and *mode* of administering baptism with water, each one refusing membership to candidates who will not conform to its accepted *mode*, etc.

When Paul saw the divisions caused by baptism with water he "thanked God" he had baptized so few, and ceased to administer it, thereafter holding to the "one Lord, one faith, and one baptism" (I Cor. 1:10-17; Eph. 2:15; 4:5; Col. 2:14, 20).

Each of these sects claims that the Bible *commands* the administration of baptism with water, and each one insists that its particular *mode* is the correct one. Inasmuch as these differing sects thus base their claims upon certain Bible texts, this article will call particular attention to what those texts actually teach, or do not teach, on this subject.

How Theories are "Proved"

The doctrinal theories as to *mode*, etc., held by one sect, conflict with or contradict the theories held by other sects; nevertheless each *appears* to prove *by the Bible* that its particular theory is the only correct one. This condition has led many to say, "Oh, you can prove anything by the Bible!"

That depends altogether upon what you accept as "proof." It is true that some do separate sentences and parts of sentences from their proper *connections*, and put them together so that they will read as desired, in order to "prove" some theory.

Jesus Christ and his apostles "spoke as they were moved by the Holy Spirit," but you can "choke off" either of them, in the middle of a message, or wherever it suits your purpose, and thus make them *appear* to say just what you want said, even to contradict their real message.

God "spoke by the mouth of his holy prophets," but if you will "gag" them at just the right place in their messages you can make them *appear* to prove just what you

want proved, however untrue it may be. But you can do likewise with Shakespeare's writings, or with other books of considerable size.

By *adding* just *one* word—*water*—to certain texts containing the word baptism, you can make the Bible claim *everything*, from repentance to eternal salvation, as a reward for baptism *with water*. Nevertheless, when complete illumination has come, all such will see that they have "wrested the Scriptures to their own destruction" (II Peter 3:16).

But the wise truth seeker does not want that sort of "proof"; he honestly asks, "What does the Bible teach?" Finding that, he frankly accepts or rejects.

The true messages of the Bible will be understood so far as they are illuminated by the Spirit which inspired them. This article is addressed to those who honestly, bravely want to know the Truth.

In order to establish their claims for baptism with water some sects go outside the Bible to the traditions and writings of ancient "church fathers," so prevalent *after* the *healing power* manifested in the Spirit-endowed apostolic church began to wane and when the gloom of the ritualistic "dark ages" began to spread. They find *insufficient* "proof" among the writers of the New Testament, but they have little difficulty in proving the prevalence of their doctrines *after* the *power*, conferred by the baptism with the Holy Spirit, had vanished from the church.

But let us turn from the ritualism of the dark ages, when they sought life in types and shadows, and point sincere seekers to the glorious Light and Power manifested in Jesus Christ, and in his apostles, who were led by the Holy Spirit, as they could "bear it," into "all truth."

"*God Is Not the Author of Confusion*" (I Cor. 14:33)

Baptism with water has been a source of contention and confusion and division since the days of John the Baptist (John 4:1-3; I Cor. 1:10-17). The contention and confusion as to *mode* has increased, as men have turned their attention from Jesus Christ's transforming baptism

with the Holy Spirit to the powerless, ceremonial baptism with water.

One sect sprinkles, another pours, another immerses; one sect immerses once, another three times; one immerses forward, another backward; some in one name, others in three names; some immerse only in running water, others in lakes and ponds, and still others in cisterns in the church; there are other differences too numerous to mention.

Those sects which reject sprinkling and pouring insist that only immersion can be baptism because a meaning of the original Greek word rendered "baptism" is "immersion."

The meaning of the original Greek word may be important, but it is even more important to know how the writers of the New Testament understood and *used* the word. Let us "Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage" to ceremonial ordinances (Acts 15:10; Gal. 5:1; Col. 2:14-23). There is *more* in the *real* baptism than mere immersion.

Paul would not have us ignorant that the Israelites "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1, 2). He also indicates the *mode*, for he says the cloud passed *over* them—they were thus baptized unto Moses in the cloud (Ex. 14:19, 20, 27); they passed *through* the sea *dry shod*—they were thus baptized unto Moses in the sea (Ex. 14:22, 29).

Inspiration informs us also that *before* the sea was opened the cloud passed *over* the Israelites, going from *before* them to their rear and remaining thus *between* them and the Egyptians all that night, until the Israelites had passed through the sea (Ex. 14:19-27). Evidently the Israelites were *not* immersed, neither in the cloud nor in the sea. If only immersion is baptism then the Egyptians were baptized in the sea on this occasion, but none of them survived to report benefit, as all were drowned (Ex. 14:28, 29).

In the passing *over* of the cloud, separating the Egyptians from the Israelites, the latter were baptized unto

Moses; in passing *through* the sea, which closed again at daybreak, separating the Egyptians from the Israelites, the latter were baptized unto Moses. Unquestionably here were two baptisms accomplished, one in the cloud and one in the sea, without immersing the recipients in either element.

Baptism with the Holy Spirit

Just before his ascension Jesus said to his disciples: "John baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5).

The *mode* of baptism with the Holy Spirit will become evident by reference to the following texts:

The twelve apostles, and apparently the disciples numbering more than one hundred (Acts 1:14-26), were baptized with the Holy Spirit as Jesus had promised, on the day of Pentecost.

In describing this baptism Luke says: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:3, 4).

Note that they were *filled* with the Holy Spirit. Peter states that this baptism of the Holy Spirit is the fulfillment of the prophecy wherein Joel said: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17, 18).

Note that the Holy Spirit was *poured out* upon these disciples.

When Cornelius and his kinsmen and near friends (Acts 10:24) were baptized with the Holy Spirit the record states: "While Peter yet spake these words the Holy Spirit fell on all them which heard the word. . . . on the Gentiles also was poured out the gift of the Holy Spirit, for they heard them speak with tongues and magnify God" (Acts 10:44-46; Gal. 3:2-5, 14).

In describing this event Peter says: "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. . . . God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ" (Acts 11:14-17).

Note that the Holy Spirit was *poured out* upon these believers, it *fell on* them, they *received* it, and they were *filled* with it.

When the Samaritans had believed the preaching of Philip who was empowered to perform cures, but did not administer the baptism with the Holy Spirit (Acts 8:6, 7), the apostles sent Peter and John to these Samaritan believers, "Who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen on none of them. . . . Then laid they their hands on them and they received the Holy Spirit. . . . Simon saw that through the laying on of the apostles' hands the Holy Spirit was given" (Acts 8:14-19).

Note that the Holy Spirit was *given* through the prayer and laying on of hands by the apostles, and that it *fell on* them and they *received* it (Heb. 2:4; I Peter 1:12).

Paul found twelve believers at Ephesus who answered his question much as some disciples in this day would likely answer it: "He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit" (Acts 19:2).

But these Ephesians wanted to be baptized with the Holy Spirit, "And when Paul laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied" (Acts 19:6), just as in the preceding instances where believers were baptized with the Holy Spirit. Note that the Holy Spirit *came on* them, they *received* it, and spake with tongues and prophesied, as did others who were *filled* with it (Acts 15:7-11; 11:24; 9:17, 18; 21:8, 9; 6:3-6).

Peter declares that this promise of the *poured out* Spirit, this *baptism* with the Holy Spirit beginning on Pentecost (John 7:38, 39; 14:17, 26; 11:15, 16), is to "all flesh"; "for the promise is unto you, and to your children, and to all that are afar off" (Acts 2:17, 33, 39).

In no case where believers were baptized with the Holy Spirit is it stated that they were *immersed* in the Holy Spirit; if there was *immersion* it must have been the result of *pouring*, and apparently the *pouring* fell as a *sprinkle*; for Joel said that the Holy Spirit, which Jesus called "living water," should be *poured out* upon all flesh; Isaiah said Jesus Christ would *sprinkle* many nations (Isa. 52:15); Ezekiel, speaking for God, said, "Then will I *sprinkle* clean water [Living Water] upon you, and ye shall be *clean*. A *new heart* also will I give you. And I will put my *Spirit* within you" (Ezek. 36:25-29); and Paul said we should have "our *hearts sprinkled* from an evil conscience" (Heb. 9:14, 19; 10:16-22). Possibly all three "modes" are used consecutively in the baptism with the Holy Spirit, after which the recipient is *filled* with the Spirit.

Mode vs. Effect

Attention is thus called to *mode* chiefly to "break" the hard and fast "yoke of bondage" (Isa. 58:6; Acts 15:10; Gal. 5:1; Heb. 9:10; Col. 2:4) to ceremonial formality, thus freeing the many who through fear of eternal damnation are forced beneath the water, looking for "remission of sins" and "salvation."

The *mode* is possibly the most important thing about baptism with water; but the important thing about the baptism with the Holy Spirit is the *cleansing* and *renewing* and *power endueing* which it effects in the recipient. The ritualist insists upon *form* or *mode*; the spiritual upon *effect*: the effect of baptism with the Holy Spirit is a new creature, "partaking of the divine nature" (II Cor. 5:17; II Peter 1:4).

If baptism in water is the "one baptism," the believer must listen to the jangling voices of the various warring sects,

in order to select from the many *modes*; if the baptism with the Holy Spirit is the "one baptism," the believer manifesting the "one faith" may trust the *mode* to the "one Lord"—the *transformation* effected being the important thing.

By adding the word *water* to most of the texts containing the word baptism, the zealous ritualist has credited baptism in water with the cleansing, transforming and quickening work which only the Holy Spirit can do, thus robbing the Holy Spirit and greatly magnifying the importance of baptism with water. Let us avoid that "*form of Godliness*" which lacks "the power thereof" (II Tim. 3:5).

What Constitutes Spiritual Baptism?

It seems to be generally supposed that being filled with the Holy Spirit is practically the same as being *baptized* with it. An exceedingly important difference will become evident by considering the facts mentioned below. The necessity for the *transformation* effected by the baptism with the Holy Spirit will also become more evident.

John the Baptist was *filled* with the Holy Spirit, but he had not received that transformation and *reciprocal* unification which ushers one into the "kingdom of heaven"; this is indicated by Jesus when he said that the least *in* the kingdom was greater than John; evidently John was not then *in* the "kingdom of heaven," the reason being shown under the heading, "When It Began."

Apparently, under the old dispensation, some were *filled* with the Holy Spirit temporarily, for a specific purpose, without receiving that spiritual transformation and mutual blending, which is consummated by unification between the human and divine, in *baptism* with the Holy Spirit; in that baptism only is it possible to attain that degree of mutual *in-ness* expressed in Jesus' words, "I in you, and ye in me."

On one occasion when Saul was seeking David to murder him, the Holy Spirit came upon Saul, temporarily, so that he prophesied (I Sam. 19:10, 20-24).

Balaam was a soothsayer intriguing to ensnare the Israelites, but the Holy Spirit inspired him, temporarily, to deliver a remarkable prophecy (Num. 22:6, 7, 12, 17; 23:23; 24:1, 2, 16-19; 31:16; II Peter 2:15; Rev. 2:14).

The Holy Spirit enabled Peter to perform certain marvelous cures *before* he was converted (Luke 22:32)—before he had quit lying and swearing (Matt. 26:74)—but the baptism with the Holy Spirit on Pentecost made Peter a new man—a new creature in Christ Jesus.

From these facts it is evident that it is necessary, not only that the Holy Spirit be *in* the individual, but that the individual abide *in* the Holy Spirit, for their *mutual in-ness* constitutes the *reciprocal unification* which Jesus prayed for (John 14:20; 15:4-7, 26).

One must be *born* into the kingdom of heaven. That partaking of, and unification with the Divine Nature, which is effected in the baptism with the Holy Spirit, is the consummation of the cleansing, renewing, regenerating and quickening work of the Holy Spirit by which the individual is made a new creature, a son of God; he *receives* the Holy Spirit because he has become a son (Gal. 4:6). In the "kingdom of heaven" established by Jesus, the "temple" of God is *first* cleansed and renewed, reformed and rebuilt, and then *filled*.

One may perceive the promptings of the Holy Spirit operating within to convince and convert, and to inspire with love, joy and faith, but one is permanently benefited thereby only so far as he believes *into* and *loves* this "Word" of the Holy Spirit, "abiding" in it and letting it *fill* him, partaking of its divine nature, becoming *one* with it.

Prove All Things, Hold Fast the Good

"Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

Water is not mentioned in this text, but many *assume* that it means, "be baptized" *with water*.

It is well to note the method by which ritualists attempt to "explain" how this and other texts mean "baptized *with water*," for invariably they "explain" that the text means what it does not say, and does not mean certain things which it does say.

For instance: This text does not say, "baptized *in water*," but they "explain" that it means "water"; this text *does* say that the baptism it refers to is "for the remission of sins," but this is "explained" so as to deny it, for any thoughtful person having a true conception of what "remission of sins" is, knows, either by experience or observation, that dipping in water does not remit sins.

Again: In one place Peter says, "Baptism doth now *save us* (I Peter 3:21). This text does *not* say, "baptism *in water*," but the ritualist "explains" that it means water; this text *does* say that the baptism it refers to "doth now *save us*," but the ritualist "explains" this so as to deny it, for any one having a true conception of that spiritual transformation which is salvation, knows that dipping in water does not and cannot *save us*.

Thus the ritualist must "explain" a text *up* to make it mean *water*, and then because it claims *too much* for water he must "explain" it *down* enough to fit his creed, or to make it appear more believable. In order to make these texts seem to advocate baptism with *water* it is necessary thus to add the word *water* and to "explain away," more or less, of what the text plainly claims for the baptism it truly refers to. One who wants the whole truth will desire to avoid such "explanations."

In Acts 2:38 Peter did not specify the *element* in which "every one" of us is commanded to "be baptized," but as "remission of sins" and the reception of the Holy Spirit depend upon our having this baptism, it is exceedingly important to know *which* baptism is referred to. We will call attention to a few facts which will assist in forming a logical conclusion on the subject. To risk our salvation by merely *assuming* that this passage means *water* would be unwise; evidently if we would prove that this text means

baptism in *water*, we must seek a text which definitely claims for baptism in *water* what this passage claims for the baptism it refers to.

This text claims that the baptism it refers to is "for the remission of sins." Careful search will reveal the following points:

1. There is not one Bible text which promises "remission of sins" to any one baptized with *water*.

2. There is not one text which makes baptism in *water* a *condition* to or an aid in receiving remission of sins.

3. That baptism in water does not secure nor insure "remission of sins" is evident from the fact that Simon was apparently baptized with water, but plainly his sins were not remitted, for Peter said to him: "Thou hast neither part nor lot in this matter: for thy *heart* is not right in the sight of God. . . . For I perceive that thou art in the gall of bitterness and in the *bond of iniquity*" (Acts 8:13-24).

4. This text promises that those who receive the baptism it refers to "shall receive the gift of the Holy Spirit."

5. There is not one text which promises the Holy Spirit to one who is baptized with *water*.

6. That baptism in water does not insure the reception of the Holy Spirit is evident from the fact that Simon was apparently baptized with water but did not receive the Holy Spirit.

7. There is not one text which makes baptism with *water* a condition or an aid to receiving the Holy Spirit.

8. That baptism with water is not necessary in order to receive the Holy Spirit is evident from the fact that Cornelius, his kinsmen and near friends, received the Holy Spirit *before* they were baptized with water (Acts 10:24-44).

9. The twelve Ephesians were apparently baptized with water as John the Baptist baptized, but they did not receive the Holy Spirit. Even after they were *again* baptized with water by Paul they did not receive the Holy Spirit until *after* Paul had laid his hands upon them (Acts 18:25, 26; 19:2-7).

It was these much-baptized Ephesians whom Paul found it necessary to inform, later on, that Christ had "abolished the law of commandments contained in ordinances" (Eph. 2:15); that now there was but "one baptism" (ch. 4:5); that the Holy Spirit was ministered unto them and received, not by works (ch. 2:5, 8, 9), but through faith (ch. 1:13; Gal. 3:2, 5, 14); and that they were "sealed," not by baptism in *water*, but by the Holy Spirit (Eph. 4:30).

10. The Samaritans were apparently baptized with water, but they did not receive the Holy Spirit until some time later, when the apostles Peter and John laid hands on them. Even Simon could see that the Holy Spirit was given through laying on of the apostles' hands, and not through baptism with *water* (Acts 8:15-19).

11. No one can deny that Cornelius, his kinsmen and near friends were *baptized* with the *Holy Spirit* as Jesus Christ had promised. And no one can deny that they also *received* the Holy Spirit *before* they were baptized with *water*. (See Luke 24:47, 49; Acts 1:5; 2:4, 17, 18, 33, 39; 10:43-46; 11:14-18; 15:7-11.) With this in mind note carefully that according to Acts 2:38, a baptism must *precede* the *receiving* of the Holy Spirit; evidently, therefore, God gave them his *baptism* with the Holy Spirit *before* they *received* the Holy Spirit; and *man* *questioningly* gave baptism with *water*, by the consent of the "astonished" brethren, *after* the Holy Spirit was *received*.

Now, inasmuch as God did it, it is safe to conclude that the Spiritual baptism which he gave Cornelius and his kinsmen and near friends, *preceding* their *receiving* the Holy Spirit, is the baptism that *should* precede; and it is certainly self-evident that the baptism with *water* which man gave them *after* the reception of the Holy Spirit, is not the baptism which *must* *precede* the reception of the Holy Spirit.

12. Furthermore, in this dispensation, according to Acts 2:38, "repentance" and "remission of sins," in connection with a baptism, must *precede* the receiving of the Holy Spirit; therefore it is evident that Jesus Christ gave

Cornelius and his kinsmen and near friends "repentance and remission of sins" in *connection* with *his* baptism with the Holy Spirit, *before* they *received* the Holy Spirit. (See Acts 5:31; 10:43, 47; 11:14, 18; 15:8, 9.) Evidently, therefore, baptism with *water* is not the baptism which the text (Acts 2:38) indicates is essential to, must be in connection with, and must precede the remission of sin and the reception of the Holy Spirit. Let us seek the baptism of the Holy Spirit in its divine order, and then will we be *filled* with it.

13. There is not one text which definitely promises *anything* to *anyone* as a reward for or as a result of being baptized with *water*; and there is not one text which makes baptism with *water* a *condition* to or an *aid* in receiving anything.

14. The texts which claim that benefit is derived from a baptism do not mention *water*, and the effects or benefits which these texts claim for a baptism cannot be derived from nor accomplished by baptism with *water*; therefore the logical conclusion is that when a text indicates that benefit is derived from a baptism, it cannot refer to baptism with *water*.

15. If baptism with *water* were essential, or even helpful, in securing the remission of sins, or the reception of the Holy Spirit, we know that Paul, who sought "by all means to save some," would have baptized people in water at every opportunity, but on the contrary, when he saw the contentions and divisions it caused, he "thanked God" he had baptized so few, and thereafter preached the "one Lord, one faith, and one baptism," insisting that "By one *Spirit* are we all baptized into one body"—the Christ-body.

16. If this text (Acts 2:38) is intended to be a command to be baptized with *water* in the name of Jesus Christ, no one in this age obeys it, for in this day all preachers who practice it baptize "in the name of the Father, and of the Son, and of the Holy Ghost." If this text is intended to authorize baptism in *water* it is evident that Paul did not consider it as authorizing him to so baptize.

17. If this text (Acts 2:38), commanding a baptism, is intended to command baptism with *water*, then baptism with *water* is *essential* to remission of sins and to the reception of the Holy Spirit; it cannot be a command which may be obeyed or disobeyed, according to how one may happen to believe, as some have assumed, for the apostle James informs us that one who keeps the law, except to break *one* command, is guilty and liable to the penalty of the broken law (James 2:10, 11; Matt. 5:19). And Jesus said, "He that *loveth* me keepeth my commandments."

18. Under the old dispensation which consisted of "various baptisms" (Heb. 9:10 Em. Dia.) and other "carnal ordinances, *fleshly righteousness*," baptism was considered a "work" of righteousness (Matt. 3:15; Titus 3:5). Therefore, to receive "remission of sins" as a reward for baptism with *water*, would be justification by "works," which cannot be under the Christian dispensation (Gal. 2:16-21; 3:11, 12; Eph. 2:5, 8-15; Rom. 3:21, 28; 4:16; 11:6).

But "remission of sins" effected in the "baptism with the Holy Spirit," which "washes, sanctifies, and justifies in the name of the Lord Jesus," is justification by the "grace" of God, through the "faith" of the believer.

Paul says plainly that the Holy Spirit is received through faith and not by "works" (Gal. 3:2, 14, 26-28; Acts 2:33; John 7:39).

19. The literal translation of this text is, "be baptized in the name of the Lord Jesus *into* the remission of sins" (Acts 2:38 Em. Dia.). Only in the baptism with the Holy Spirit, which "washes, sanctifies and justifies," can we be immersed *into* "remission of sins."

20. If we cannot serve two masters it is evident we cannot acceptably practice two baptisms, for the "one Lord" has for us but "one baptism"; we rob the one baptism—the transforming, all-sufficient baptism—in so far as we attribute essentiality or merit to baptism with water.

As to what baptism the text refers to, it is logical to conclude that if "every one" of us must be baptized in the

name of Jesus Christ, it should be with *his* baptism—the baptism with the Holy Spirit. Any other would be a mistake which we should discontinue, with increasing light, as Paul did.

Harmonious Interpretation

Let Peter interpret Peter: A little later, while preaching to about five thousand, Peter said, "Repent and be converted, that your sins may be blotted out, when times of refreshing shall come from the presence of the Lord" (Acts 3:19).

Comparing this text with Acts 2:38 we see that the *first* requisite in each is "repentance"; we see also that the *result* to be attained in the first text is "remission of sins," and in the second it is "that your sins may be blotted out."

No one will deny that when sins are "blotted out" they are "remitted"; therefore, as the *result* attained in each text is the same, it is evident that the *second* requisite in each text is the same; for otherwise there would be *two* ways of having sins remitted or blotted out. Hence we may logically conclude that "be baptized," which is the second requisite in one text, and "be converted," which is the second requisite in the other text, mean the *same* thing. This makes it plain that the "baptism" referred to in the one text must be that "one baptism"—the only baptism—which effects within us that *spiritual transformation* which in the other text is called "conversion"—it is that regeneration which makes one a new creature, partaking of the Divine Nature.

This interpretation agrees with Paul's statement that we are "*washed, sanctified, and justified, by the Spirit of God, in the name of the Lord Jesus.*"

None will deny that when one is thus "*washed, sanctified and justified, in the name of Jesus Christ, by the Holy Spirit,*" in the *baptism* which actually *converts*, he is prepared to "*receive the Holy Spirit,*" as promised in one text, or to receive "*refreshing from the presence of the Lord,*" as promised in the other. The Holy Spirit is the

"comforter, renewer and quickener," coming from the presence of God, in the name of the Lord Jesus, which truly "refreshes" us, as an ever-flowing fountain of life, forever quenching our thirst (John 7:37-39; 14:16-26; Titus 3:5, 6; Rom. 8:11-26).

The Great Commission

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit" (Matt. 28:19).

This text is called the "Great Commission," and it is generally *assumed* that it authorized the apostles, and all preachers since, to baptize with *water*.

If it was intended to be a command to baptize with *water*, there is not even *one* passage in the Bible which indicates that any of the apostles or early evangelists ever obeyed it; and there is unquestionable evidence that in every case where they baptized with *water* they *disobeyed* this (*assumed*) command; for while this text plainly commands the apostles to baptize in *three names*, in every recorded case where the apostles and evangelists baptized with *water* they baptized in *one name*.

The ritualistic preachers of this day baptize with *water* in those three names, *assuming* authority from this text for the practice, though it does not mention *water*; but the fact that not one of the apostles ever baptized with *water* in these *three names*, but always in *one name*, proves conclusively that they did not accept this text as a command to baptize in *three names with water*. Evidently the present-day preachers are mistaken, else the apostles were.

If this text means "baptize" in *water*, as generally *assumed*, then Philip disobeyed it, for he baptized with *water* in *one name* (Acts 8:12-16); Peter disobeyed it (Acts 10:48); and Paul disobeyed it (Acts 19:5; I Cor. 1:13-16).

Some present-day advocates seek to "explain" the practice of the apostles by saying that as the Father, Son and Holy Spirit are all *one* in Jesus Christ, therefore, to

baptize in the name of the Lord Jesus is the same as to baptize in the *three* names. Such "logic" proves *too much*, for if all three are in Christ Jesus, and he is *in you* as he is in the true Christian, then to baptize in *your* name would be the same as to baptize in the *three* names, for all *three* are in *you*.

Paul Not Sent to Baptize with Water

If this text was intended to be a command to baptize with *water*, Paul was free from it; it did not commission him to baptize with *water*, and it may not commission the thousands of others who *assume* to be authorized by it (I Cor. 1:13-17). If present-day preachers would "thank God" and cease to baptize with water, what a tangle of "contention" and confusion and division would cease, and by true unity in the "one baptism" the church could "keep the unity of the Spirit in the bond of peace" (Eph. 4:3-5).

Some have imagined that Paul's time was too valuable to spend in baptizing with *water*, and that, therefore, God may have relieved him from a "commission" to baptize with water, and sent an *assistant* to do such baptizing, but such a theory cannot "hold water," for it does not abolish the *reason* for which Paul *ceased* to baptize with water. (See I Cor. 1:10-15; Gal. 1:6,7; Col. 2:14, 20; Eph. 2:15.)

In Mark's account of the "commission" he reports Jesus as saying, "He that believeth and is baptized shall be saved" (Mark 16:15-20). Simon "believed and was baptized" with *water* (Acts 8:13-23), but he was not "saved," for Peter said his "heart was not right," and he was still in "the bondage of iniquity." But none will deny that one is saved who believes and is baptized with the Holy Spirit, which washes, sanctifies, and justifies, regenerating and transforming one into a new creature, partaking of the Divine Nature.

The signs of power which Mark says should follow the baptized believers did not follow baptism in water (Acts 8:12-19; 19:2-6); but these signs, which are the "gifts" and "fruits" of the Spirit, did follow the baptism

with the Holy Spirit (Acts 2:4, 17; 8:18; 10:46; 11:15, 16; 19:6; I Cor. 12:1-13).

Baptized into Power

The Revised Version and the literal translation of the Emphatic Diàglot translate this text "baptizing [or immersing] them *into* the name of the Father, and of the Son, and of the Holy Spirit."

The word "name" means "authority, power, or nature." Experience and observation prove that immersion in *water* does not and cannot immerse one *into* the authority, nor power, nor nature "of the Father, and of the Son, and of the Holy Spirit." But baptism with the Holy Spirit is immersion *into* the power and authority of the Father, Son and Holy Spirit, and it is a partaking of the divine "nature," by *unity* with it, as is shown in the passages referred to above.

As to what "baptism" is referred to in this Great Commission, one may find in Luke and John additional facts which will assist in forming a logical conclusion.

According to Luke's account of the "commission" (Luke 24:47-49; Acts 1:2-5), Jesus commanded the apostles to tarry in Jerusalem until they were *endued* with *power* to execute the "commission."

These apostles had previously cured the sick (Matt. 10:1-8), and they had previously baptized with water (John 1:35, 37; 4:2), therefore it is evident they did not need to "tarry" for *additional* power in order to baptize with *water*, nor to effect cures.

Luke informs us also that these apostles were to tarry for the "baptism with the Holy Spirit" (Acts 1:5), which began on the day of Pentecost. That baptism endued the apostles with a power never before possessed by them, that through the laying of the apostles' hands upon believers, the Holy Spirit was poured out upon them, baptizing and filling them. This was one of the "greater works" than Jesus did, which he promised they should do (John 14:10-26). That they exercised this power is plainly stated in passages previously cited.

Partaking of the Divine Nature and Power

It is objected by some that this text (Matt. 28:18, 19) cannot intend to commission the apostles to baptize with the Holy Spirit, because *man*, they say, cannot baptize with the Holy Spirit.

Neither can man of himself cast out devils, cure the sick, the lame and the blind and raise the dead, but according to Matthew (ch. 10:1-8; 28:20) and Mark (ch. 16:17-20) Jesus commissioned his apostles to do all these things, and the record is that they performed them.

In John's record of this "commission" he states that when Jesus commanded the apostles to receive the Holy Spirit (not yet given in baptism but to be received on Pentecost [John 7:39]), he thereby endued them with power to "remit sins" also (John 20:21-23).

It is generally assumed in this day, as well as in Jesus' time, that man cannot remit sins. To such, Jesus said: "Which is easier, to say [with effect], Thy sins are forgiven, or Arise and walk?" (Em. Dia.). He then *proved* his *invisible* power to remit sins, by exercising his power to cure the palsy, which power they could see was manifested (Matt. 9:2-8). Evidently Jesus remitted sins and effected cures with equal ease, by the same power—the Holy Spirit (Luke 11:20).

But even Jesus said, "The Son can do nothing of himself" (John 5:19; 8:28); "the Father that dwelleth in me, he doeth the works" (John 14:10).

When commissioning the apostles Jesus said: "All power is given unto *me*—go ye *therefore*." He possessed the power to baptize with the Holy Spirit, at the appointed time, and told them to tarry until they were endued with the promised power, which was to enable them to perform the works Jesus had performed and even *greater* works. The baptism and reception of the Holy Spirit, through the laying of the apostles' hands upon believers, was their *greatest* work. The baptism and reception of the Holy Spirit is the "work" which fits and empowers one for the *highest* works, for in the Holy Spirit is the *source* of all power.

"Concerning spiritual gifts, brethren, I would not have you ignorant," said Paul (I Cor. 12:1-31; ch. 13; 14:1; Eph. 4:8-13).

The "One Baptism" Essential

In the above study we find that it was the Holy Spirit which effected in the disciples that marvelous transformation called regeneration, thereby remitting or blotting out sins, "washing, sanctifying, and justifying"; that the Holy Spirit worked in the "name of the Lord Jesus," baptizing them into the Christ-body, filling them with the Divine Nature (wisdom, love and faith), and endowing them with the divine power to heal the sick, raise the dead, remit sins, and confer the Holy Spirit.

Thus we may see that it was the Spirit which baptized them in the name of Jesus Christ *into* the remission of sins, after which they were filled with it, and that it was the Spirit which baptized them *into* the name, or *nature* and *power*, of the Father, and of the Son, and of the Holy Spirit. When thus interpreted, the "Great Commission" (Matt. 28:19) and the "Great Promise" (Acts 2:38, 39) harmonize clearly.

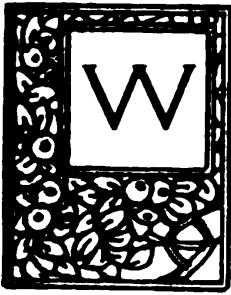
"Be ye transformed by the renewing of your mind."

We are coming to see that penalty is not external penalty inflicted by a governor for crime perpetrated. The law is in ourselves; the disease and disorder are in ourselves; and the penalty is in ourselves. We are coming to see that every sin comes back to plague the sinner. Every man flagellates himself. No God in heaven nor devil in hell is needed to kindle the fire that is not quenched or to breed the worm that dieth not. Every man kindles the fire and breeds the worm in his own soul. This is not new. The old Greek tragedians saw it, and wrought it into their tragedies. Dante saw it and reported it in the story of the *Inferno*. Shakespeare saw it and revealed it in "Macbeth" and "Othello." Browning and Tennyson have seen and interpreted it.—*Dr. Lyman Abbot*.

THE DELUSIONS OF IGNORANT THOUGHT

CHARLES FILLMORE

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."



WE live in a world of unknown forces, and the greatest and most potent of them all is the force of man's thought. Some of the simple laws of mind acting on matter are generally accepted, but there is no comprehension of the power of thought to produce organic changes in the body.

The average doctor will not admit that thought can make disease. He will allow that it can *simulate* sickness, but that beyond this it has no power. Yet there are members of the medical profession who, through curiosity, or a desire to know, are finding that thought, under the names of mesmerism, hypnotism and suggestion, is responsible for physical conditions far beyond the limits which they had put upon it.

One eminent scientist says: "Perhaps the most marvelous case, which I am satisfied is true, is that of a half paralyzed woman in Austria, whose experience at the hands of unscrupulous students did more than anything else to cause the passage of the anti-hypnotism law in that country. It was found that the paralysis of one side of her body could be transferred by hypnotism to the opposite side. The students tried such experiments as these: They took a branding iron which bore the letter *r*, and, placing it against her shoulder, told her it was red-hot. A deeply burned scar, showing the impress of the letter *r*, appeared spontaneously on her opposite shoulder. A key, which they said was hot, was placed against her breast. A scar, being the impress of a key, appeared on the opposite breast. It was so severe that the skin contracted badly out of shape by it."

Remember, these are not, to you, the theoretical statements of one who has seen behind the illusion through spiritual discernment, and whose word you are asked to take unsupported by proof, but they are the demonstrated, visible exhibitions of this universal mortal thought at its work in the world of illusion.

These conditions which the hypnotizer so quickly produces are not temporary in their nature, as many suppose, but it is demonstrated by citation of abundant evidence, that among the physical effects of hypnotism are these: The production of either catalepsy or lethargy in part or the whole of the body; the paralyzation of individual or combined muscles; the extinction of faculty in one or both, at will, of paired organs; the control, perversion or deadening of each of the senses separately, or of all together; the causing of either insensibility to pain or increased sensibility; governing the respiratory and vascular systems, and producing astonishing effects on digestion, nutrition, temperature, secretions and local tissues. So far does this physical influence extend that the hypnotized person may be made, simply by suggestion, to experience from pure water all the effects of a deadly poison; and injuries, even severe burns, blisters and bleeding wounds, are actually created by mere suggestion during hypnosis.

The foregoing examples of what may be done with hypnotism or mesmerism, are but faint illustrations of its potency in deluding the human mind. The races of earth are today deep in this hypnotized condition. They are hypnotized by the impersonal thought that pervades and weighs down our mental atmosphere like dense clouds; hypnotized by thoughts inherited from ancestry, and are constantly hypnotizing one another because of their ignorance of the power of thought.

The only escape from this condition is through recognition of its nothingness, and denial of its power. As shown by the numerous examples above quoted, it is a mere condition of belief, a delusion in which all join hands and help to deepen. One remarkable instance is quoted where

the subject was caused to believe that there was a portrait on a particular piece of *blank* cardboard, which he thereafter always saw there; and yet more surprising, the subject saw the same portrait upon a *photograph* of that particular card—blank to all other eyes—selecting it from among seemingly duplicate photographs made from the other blank cards. Could a more convincing proof be produced in confirmation of the claim that these things of sense are not reality, but simply conception or belief about them.

Every time we admit that we are poor, sick or unhappy, or that matter has any control over us whatever, we add just that amount of force to the great delusion. These things are not the creations of God, but the delusion of sense, and man can only free himself from them by looking to the real—the Divine center of his soul. By constantly looking within and perpetually seeking for the Good, this Divine life will flow into his consciousness and put out or erase the delusions with which his false conceptions have surrounded him. It is the mission of Practical Christianity to teach man how to do this most effectively, by coming into harmony with the Divine—the only real power.

For all about us, though unseen by mortal eyes, is God's world of beauty and perfection. No inharmony exists there; no sin, no poverty, no death. This world of the good is the only reality. It is the *all*, and these apparent conditions of vice and iniquity, of which the senses tell us, are as motes floating in the sunlight. The One Principle of Perfection holds its steady equipoise as the *all*; the imperfection is to it as the error to the mathematical rule. *Its* nature does not provide for errors, though they appear to multiply indefinitely, through an ignorant manipulation of the figures which symbolize, though form no part of it. It, as the rule, is not thereby effected, nor do the errors form in any way a portion of its reality, which by its very nature cannot be aught but accuracy, exact demonstration of Truth, in perfect, harmonious relations, thus working the problem to its only correct solution, universal happiness to all creatures.

"God is not the author of confusion, but peace," said the spiritually-wise Paul, and in our day Emerson expresses the same truth in detail when he says: "Existence or God is not a relation or a part, but the whole. Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same. Nothing, falsehood, may indeed stand as the great night or shade on which as a background the living universe paints itself forth; but no fact is begotten by it, it cannot work, for it is not. It cannot work any good; it cannot work any harm."

It is man's province to choose whether he shall live in this eternal realm of God, or in the chaotic and ever changing mists of confused mortality. By his word or thought he decides where he will reside, for "death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." "Deny thyself and follow me," says Christ, or Truth, and the only denial is by the word. God is the word and the word is God, according to John, and that word is the life of man. There are no words but true words; the words of error are like snowflakes that float out of their time into the sunlight of spring, where they whirl in a maze of confusion for a moment, and then disappear.

When the potency of man's thought is understood the origin of the devil of theology is accounted for. The animal man separates himself in belief from the one Being of the universe, and from this originates the widespread delusion of a principle opposed to the All-Good. To believe that God and man are two separate and distinct entities is to pave the way for a kingdom opposed to that of God, or a ruling power occupying the same domain with the *all*. When this error gains a foothold with man, he unconsciously invests his environment with a principle opposed to the Good, and by the power of his word peoples it with phantoms. A true concept of unity—oneness—will quickly

erase the devil idea from the world of illusion. God is man, and the real, spiritual man is God—there cannot be two entities in the universe. Strict logic demonstrates the truth of this statement to the intellect, but a fuller, more complete demonstration comes to him who sweeps the gamut of his soul with the immortal thoughts of divinity.

Man has deemed it a sacrilege to make this mighty claim of oneness with the primal cause, but the time now is when this triumphant shout shall go up from the throats of a mighty host. Jesus Christ said it often, and demonstrated its truth in his life. He showed evil to be *non est*, when God was recognized as the *all*, and who recognizes God as *all* but God himself? When a down-trodden, devil-ridden people make that recognition, they will spring into freedom, power and glory in a day. Freedom from the idea of evil will be followed by freedom from all coercive rule on any plane of existence. Empires and kingdoms will dissolve as mist before the sunlight; social distinctions will fade into forgetfulness, and Mammon will surrender his kingdom. For this one idea of separateness is the foundation of all these iniquitous conditions of our civilization. Standing armies, millions strong, are now equipped and ready at a moment's notice to form lines of battle against neighbors, from whom they are divided by that idea of separateness that has grown out of a dual conception of divinity. Capital and labor stand on the nether side of a dead line which they claim can only be crossed through the shedding of blood. The thought of separateness has gone out into the world with such a strong belief of reality that it threatens to disintegrate the planet itself, for it is not confined to the visible forms, but has its principalities in the unseen. So strong a hold has it on the minds of men that when they cut loose from it in one direction, it fastens itself upon them in an equally destructive shape somewhere else. The time was when the religious world rioted in this belief in evil, and it was concentrated into a destructive personality with hoofs and horns. Men, women and children were made mental and physical wrecks

through graphic descriptions of the horribly destructive power of this awful being.

But there came upon the stage of life fearless ones who refused to be hypnotized by the wild ravings of devil-intoxicated men, and they boldly denied that any such being was in existence. As they were not instantly paralyzed or struck to the earth for their supposed blasphemy, weaker ones were inspired to cast aside the crushing doctrine, until denial has about destroyed the reputed existence of his Satanic Majesty. His place of abode with the ridiculously fragile pavement and backwoods method of roasting has also fallen into disgrace, since man's intelligence has been awakened to a point where it refuses to believe that even a devil of ordinary ability would put up with such crude methods of punishment. Mortal man, still hypnotized by the devil of vengeance, now kills his transgressors of the law with electricity, and he scorns to longer worship a prince of darkness who has no method superior to the slow roast.

Yet man has not profited as he should from the lesson which the denial of a personal devil should have taught him. The whole race was in a state of quaking fear, because a few unwise men vehemently declared that the Prince of Darkness was going up and down the earth like a roaring lion, seeking whom he might devour. The awful cry was taken up by the theological world, and rung in its many changes round the planet. Women prayed that their dear innocent babes might not fall into the maw of this awful being, but the half-crazed ministers of this ludicrous doctrine consoled them with the *ipse dixit*, "the unbaptized shall suffer hell-fire forever and forever; hell is paved with infant skulls a span long."

Yet right in the face of this terrible condition of the people, a few brave men and women denied the whole thing as a bugaboo of the imagination, and that denial erased the crushing belief from the minds of men and women so quickly that they do not know to this day why the devil got out of the world so soon.

New types of these same men and women, who did away with the devil by denying his reality, are now trembling in fear at what they call the evil in nature. They say that the personal devil has gone, but that a principle adheres in life, which is certainly opposed to the Good, and from their point of view, it is very powerful. These good folk do not seem to know that they stand relatively in the same place as did their predecessors who actually died, in many instances, through fear of a personal devil. Yet such is the fact. One form of hypnosis has been changed for another, and though not quite so deadly in its effects, the new "hypnotic suggestion" is fully as universal. But it can also be just as easily dissipated as was its personal predecessor. It exists as a phantom of the imagination, as did the now vanished Lucifer, and can be made to subside by the word of denial in like manner.

The light of this twentieth century has brought us to an understanding of the power of the *word*, or thought, and that word that evil is total unreality, has gone up from a faithful few from out of Israel. "There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord God." Man in his spiritual dignity and power is that Lord God, and it rests with him to speak the words that shall perish in the minds of the people every belief in any way opposed to the Good, and establish in all men an everlasting faith in the supremacy of that Good.

There *can* be no principle but Good, and it shows lack of common sense to admit for a moment that any other exists. Every deduction of logic and reason leads to this one conclusion, and when you know the Truth, why not let the Truth make you free? Though all the books in the universe, and all the high authorities of the religious and secular world should declare that evil exists, one true soul listening to the pure reason of his higher self and following its Divine leading, could with his righteous word nullify the error. The words of those brave souls who, in the darkness of the mental midnight of the past, dared to put

forth, singly and alone, these high statements, are now witnessing their fruitage.

Berkeley was scorned and maligned for his denials of matter, yet now he begins to reap his reward. Though he had no friend who would lend a willing ear to his denials, he poured them forth, and was rewarded for his faithfulness by the presence of the God of Good; as he devoutly said: "There is a mind that effects me every moment with all the sensible impressions I perceive, and from the variety, order and manner of these, I conclude the author of them to be wise, powerful and good, beyond comprehension."

So that Divine presence will always come to those who deny its opposite and affirm it to be *all*. "My kingdom is not of this world," said Jesus, referring to the world of error; and Krishna, the Christ of the Hindoos, said: "The whole of this world being bewildered, knoweth not that I am distinct from these, and without decline." So shall the faithful to the all *good* know that this kingdom is not in the world of matter, with its illusions of sin and death, but with that Supreme Presence of Truth, Love, Life and Intelligence, that dwells always in the inner chamber of the Soul.

"The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him," said a Hindoo avatar; and the Hebrew prophet chords with that universal strain, "Seek good and not evil; and so the Lord, the God of Hosts, shall be with you as you have spoken."

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

"For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee."

Beware of desperate steps. The darkest day,
Lived till tomorrow, will have passed away.

—Cowper.



BIBLE LESSONS

BY CHARLES FILLMORE

LESSON 3, JULY 21

THE GROWTH OF THE KINGDOM.—Mark 4:26-32; Matt.
13:33.

26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27. And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31. It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32. Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

GOLDEN TEXT—*“Thy kingdom come. Thy will be done in earth, as it is in heaven.”*—Matt. 6:10.

The key to all Jesus' teaching about the kingdom of heaven is found in Luke 17:20: “And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.” The Jews had no theory like the modern Christians, of a heaven somewhere in the skies. They looked forward to the setting up of a government on the earth, in which Jehovah should rule through the Messiah. When Jesus talked about the kingdom, they thought he meant this temporal government,

but he had spiritual vision and saw that the kingdom of God had to be worked into the minds and bodies of the people before it could be set up in the earth. The people of his day could not be directly instructed in the metaphysical facts of the situation because they were crude and ignorant of that great mass of knowledge of the mind and its relation to the body, which has been acquired almost wholly in the last century. There have always been a select few who had understanding of the deep truths of existence, but there were no means of instructing the masses, such as we have today, and like Jesus, these wise ones all taught in parables.

Jesus elaborated in his teachings on this point of the character of the kingdom more fully than any other. He never, in all his descriptions of the kingdom, gave it locality, except in the chapter in Luke above referred to. Do not go forth expecting to find the kingdom of God—you will be disappointed if you do. The teaching of Jesus is fully corroborated by the discoveries of modern science. Man cannot know, feel or see anything which he has not first formed in his consciousness.

With these facts before us we have no difficulty in determining who are going to heaven, or rather, who are on the way to heaven. It is those who have heaven within them, and none others. Man does not enter into heaven; heaven enters into him. When the seed ideas of the true character of God are planted in the mind, there begins a growth, the processes of which are beyond human ken. We know that ideas do grow in the mind similar to seeds in the ground, and that the growth of one is no more of a mystery than the growth of the other. Modern science has failed to find the slightest explanation of what the life in a seed is or how it grows. "He knoweth not how." But there is a steady, progressive unfoldment in soul and body when one lets the true seed of Spirit take root in mind. It is often a very small seed-thought that starts this advance of the mind toward higher things. Every word of truth that man utters may find soil fitted

to its growth in some mind. The joy that comes to one who sees the harvest of such seed is greater by far than any earthly pleasure. If you want to taste the sweets of life in fullest measure plant good, true thoughts in your own, or another's mind, and then be at the harvest.

LESSON 4, JULY 28

THE WHEAT AND THE TARES.—Matt. 13:24-30, 36-43.

24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up and brought forth fruit, then appeared the tares also.

27. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

28. And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

36. Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man;

38. And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

39. And the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

40. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,

42. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

GOLDEN TEXT—*"Gather ye together first the tares,*

and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13:30.

If heaven is a place, Jesus, of all others, should have described it so that the millions whom he knew would hang upon his every word as truth, might have no doubt about it. But he knew the truth and gave the only description of heaven which men, immersed in the belief that forms are real, could understand—that is, by comparing it to the various conditions about them with which they were familiar.

In today's lesson heaven is described first, as a condition where there shall remain only the good. The evil is likened unto "tares" sown among wheat, which is allowed to grow with the good seed until the harvest, then destroyed, leaving the good only.

Those who have lived in the delusion of time and place as real have assumed that this "harvest" was a great judgment day some time in the future. But Jesus put a negative to this when he said, "The kingdom of God is within you." It must be that there is a state in the mind of humanity where this kingdom of goodness and harmony is supreme.

This state is the "good seed" which is sown in the soil of mind, to be cultivated, increased and a harvest returned to the Giver. The "tares" are the failures, the shortcomings, which result through negligence on man's part. "While men slept" the enemy sowed the tares.

It is in the *mind* that these states are active or inactive. This is the kingdom which man rules and through which he will bring forth heaven. Heaven is already there on one plane of mind, but it must be established on all planes. The so-called evil has place in certain stages of growth, or the Master would not have recommended that it be left alone. Yet man must know that the "harvest" is taking place every day, every hour, every moment, and that the good thoughts and the evil thoughts are constantly coming into a state where they are ripe for the "fire" or the "barn."

It is this sifting process that finally establishes in the

whole consciousness the good only, and man gets the joys of the kingdom of heaven as he goes along. If he is industrious in separating the "tares" from his good thoughts, he will bring that peace and harmony which is his in Spirit right out into visibility, and the kingdom of heaven will be established in his mind and body. When enough men have thus been faithful, the earth itself will take on this peace and harmony and all violence will cease. There will be no wars and no cyclones. The gentle rain of heaven will fall as a dew over all the face of the earth, and all the desert places will bring forth abundantly. Poverty and famine will vanish. Disease will be no more and death fall upon none. The bodies of men will not grow old, but increase in lightness and symmetry with every added spiritual thought until gravity no longer holds them to earth, and millions will build abodes in the air all about this beautiful planet. Thus is the kingdom of heaven to be established by man with this world as the center of operation.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

"And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God:

"And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

"He that overcometh shall inherit these things; and I will be his God, and he shall be my son."—Rev. 21:1-4, 7.

LESSON 5, AUGUST 4

THE WORTH OF THE KINGDOM.—Matt. 13:44-53.

44. The kingdom of heaven is like unto a treasure hidden

in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him, Yea.

52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

53. And it came to pass, when Jesus had finished these parables, he departed thence.

GOLDEN TEXT—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

When the tremendous possibilities of the mind of the Spirit (the development of which reveals the kingdom of God) are discerned by man, he often tries to turn it to pecuniary profit. This is painfully in evidence among New Thought people in this age. The treasure they know is hid in the field of Mind, and, when they discover it, they sell all and buy that field. They turn all their forces of mind and body to the gaining of prosperity through the occult law. Some of them succeed amazingly—for a time, but there is a law of *righteousness*, mentioned by Jesus, which they sometimes forget. If acquisitiveness is large and spirituality small in a man, he is almost sure to try to use his new found domain for pecuniary profit in some way. The laws of the kingdom are so little understood by beginners that they at first make blunders that a fuller understanding adjusts.

For example, a man of ordinary honesty took a course of New Thought lessons, in which he was taught that he could bring about any desired change in himself or his affairs by sending forth his silent thought. He had a house and lot which he had for some time been on the point of selling to a man who needed the home, but was timid in closing up the deal. The New Thought student decided that here was a fine opportunity to use his new science, so he began treating his customer to close up the purchase and pay over the money. The very night that he began his treatments he dreamed that he went into a large room where many men were sitting at tables with various gambling devices, and he had a revolver in each hand. His house customer sat at a table near the door, and our New Thinker pointed his pistols at his head and told him to hold up his hands; then he proceeded to rob him of his money. He then went from table to table, robbing each one of everything in sight. When he had completed the "hold-up," he backed out the door, and woke himself up running down the street.

This dream was so clearly a warning from the Spirit of what his science treatments were, and what they would lead to, that he was very careful thereafter how he in any way used the Law to take advantage of another man, or move anyone to do anything for selfish ends.

Yet "riches and honor" are promised to those who enter into the kingdom of God, and the fact that some men try to use the Divine Law of Prosperity in worldly ways should not deter the sincere truth-seeker from entering into possession of that which is rightfully his. We may blunder in our ignorant use of the Law, but honesty of purpose will draw to us the Spirit of Truth, "who will guide you into all Truth."

LESSON 6, AUGUST 11

A TROUBLED SEA AND A TROUBLED SOUL.—Mark
4:35-41; 5:1-20.

35. And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39. And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye fearful? have ye not yet faith?

41. And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

1. And they came to the other side of the sea, into the country of the Gerasenes.

2. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit.

3. Who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;

4. Because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

5. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

6. And when he saw Jesus from afar, he ran and worshipped him;

7. And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

8. For he said unto him, Come forth, thou unclean spirit, out of the man.

9. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many.

10. And he besought him much that he would not send them away out of the country.

11. Now there was there on the mountain side a great herd of swine feeding.

12. And they besought him, saying, Send us into the swine, that we may enter into them.

13. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were drowned in the sea.

14. And they that fed them fled, and told it in the city, and

in the country. And they came to see what it was that had come to pass.

15. And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid.

16. And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine.

17. And they began to beseech him to depart from their borders.

18. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

19. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.

20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

GOLDEN TEXT—“*He maketh the storm a calm, so that the waves thereof are still.*”—Psalm 107:29.

The law of action and reaction, activity and rest, is found everywhere. In mechanics it is this reaction or tendency to inertia that defeats the perpetual-motion of the idealist. The mind intuitively discerns that in the realm of causes all things are equal, and that that equality should extend to the realm of effects. When the effect is not properly adjusted to the cause this does not prevail. There is a plane of action, however, where the reaction is so closely allied to its cause that they seem equal. Jesus called this *faith*. Faith is the spiritual name of a perpetual going forth of energy from mind—the very *substance* of thought action.

Metaphysicians, after years of experience in manipulating thoughts, come to realize their minds as the center of vibratory forces more or less under their control. This is the conscious recognition of that all-pervading energy which we know is the cause of all manifest life. *This life* does not go and come, it does not act and react, it simply *is*. When man, through understanding and faith, and concentration of thought, and demonstration of mental power, lays hold of this inner energy, it becomes to him a perpetual life-flow, and he has attained the Eternal Life taught by Jesus as the *summum bonum* of existence. The various steps

leading up to this attainment are symbolically given in the life and teaching of Jesus.

Today's lesson shows that the *I Am* has not attained a full realization of mental calm and perpetual energy, but, after a period of teaching and demonstration of Truth, is overtaken by sleep. After strong affirming and denying we should proceed to equalize the energy which we have set into action in *our consciousness*. If we do, no disturbed subconsciousness will follow. If we do not consciously equalize, the forces find their own equilibrium with unrestrained violence—a storm. If we were in full development this would not be necessary, but being but partially in harmony with Divine Mind we set up vibrations that act at variance with the fixed thoughts in consciousness, and a storm ensues when we let go, or fall asleep. This is the natural reaction that comes after the extraordinary mental effort of realizing the Law of Being and Existence, or "expounding all things."

"Let us go over to the other side" refers to the passing of the thought from the positive to the negative pole of consciousness. The waves that beat against the "boat," which is the nervous system, or vehicle of the mind, are thought vibrations of various kinds rushing through the waters of the nerves and filling them with error conditions, both from within and without, until the boat is nearly swamped.

Jesus, the masterful *I* in each of us, is calmly sleeping through all this in the stern of the boat on a cushion. This "cushion," or "pillow," as given in the old version, lying in the stern of the boat, is the *medulla*, that little center of nervous energy lying at the rear or "stern" of the brain. When we fall asleep the identity withdraws to this seat of life in the body and rests there, and allows the natural forces to recuperate without its conscious interference.

But as stated in the beginning of the lesson, there has been great mental force exerted, and waves of thought are sweeping through the nerves at a tremendous rate, and the disciples or faculties of the whole mind are stirred up and afraid. This commotion becomes so pronounced that the

I Am is awakened and comes out of its sleep. It then asserts its dominion and power by speaking the word of peace. Then follows a treatment against fear.

This experience is quite common in the daily lives of those who are developing the powers of the mind, and they often find themselves nervous and disturbed in sleep by dreams of storms and impending dangers. This is the result of mental inharmony brought about by thought exertion without proper thought control. When you find yourself in this state, sit bolt upright in bed and quietly hold for the peace and harmony of Spirit. Then affirm the peace of the Spirit, and deny all fear. Repeat this until you get the realization of your effort, which is a consciousness of the very *substance* of harmony or Divine Faith.

LESSON 7, AUGUST 18.

THE RULER'S DAUGHTER.—Mark 5:21-43.

21. And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

22. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,

23. And beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live.

24. And he went with him; and a great multitude followed him, and they thronged him.

25. And a woman, who had an issue of blood twelve years,

26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27. Having heard the things concerning Jesus, came in the crowd behind and touched his garment.

28. For she said, If I touch but his garments, I shall be made whole.

29. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

30. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd and said, Who touched my garments?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32. And he looked round about to see her that had done this thing.

33. But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35. While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further?

36. But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37. And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

39. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

41. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

43. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

GOLDEN TEXT—"*And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.*"—Mark 5:41.

This lesson may be interpreted as an actual occurrence, or as symbolizing an experience of the soul that has let its affectional nature fall asleep, and which is awakened through the lifting up power of the illuminated *I Am*.

As an object lesson in healing, we note the necessity of unwavering faith as a concomitant of the process. When the report came that the little maiden was dead, Jesus said, "Only believe."

Jesus saw deeper than those who were not spiritually awakened, and to him death was not what it seemed to

them. They looked upon it as a total cessation of life, and the horror of it made them wail and beat their breasts. Jesus always saw that death was a very deep sleep, and so spoke of it in this as also in the case of Lazarus. It is so referred to almost universally in the Epistles—"Those who have fallen asleep."

An understanding of this is wonderfully helpful in awakening people out of this deathly sleep, which sometimes, even quite frequently, overcomes the mind without any adequate physical or mental disability. The belief in death is a power in the mortal consciousness, and thousands die every year, or "fall asleep," by admitting this hypnotic state into their minds. Children, being very sensitive to thoughts, are susceptible to this delusion, and thousands die from fear of death cast upon them by doctors and friends.

The healer needs to put out of the very atmosphere of the room, as well as the patient's mind, all thoughts that believe in or fear death. Jesus put them all out of the house, and with Peter (faith), James (judgment), and John (love), went in and said unto the maiden, "*Talitha cumi*," Aramaic words, which are equivalent to, "Rise, dear little maiden." What a touch of tenderness and that sweet sympathy which makes the whole world kin is here displayed in the nature of Jesus. "And straightway she walked," and he told them to give her something to eat. This is so exactly the experience of modern healing that we can well believe that it actually occurred. In nearly every instance the freed patient calls for food.

In the last quarter of a century this case of healing has been duplicated in various phases many times by modern metaphysicians, but no especial attention has been called to the cases, those who were witnesses having even doubted that the persons raised were really dead. And we rejoice to say that they were not dead—that there is no such thing as that awful condition of conscious oblivion which the sense mind sees and calls death. There is no loss of identity, no departure, no forgetfulness. All that ever was is here

now in its varying states of consciousness. The true resurrection is to come to a realization of this—to know it in both its subjective and objective aspects. That is what Jesus did.

CHRIST'S WRITING ON THE GROUND

C. C. DAWSON

(John 8:6.)

What words were those he wrote upon the ground,
As though he heard them not who tempted him?
If, turned to rock, the plastic mould were found
Whereon he wrote, nor yet by age grown dim,
What would the sacred line to us reveal?
What sweet, new thought, what truth unphrased before,
Would be our heritage who found the priceless stone?
What sign of mercy, written o'er and o'er,
For her who turned to him in mute appeal?
Or yet, what name beloved should there be shown
Or most familiar word, the likeliest he should trace,
At such a moment and in such a place?
Oh might we know what wrote that finger blest,
And see in some new line his love divine expressed!

"To admit that sickness is a reality while attempting to destroy it, is inconsistent and illogical, for all reality is eternal, and such an attempt can meet only with defeat. The unreality of all unlike God must be held strongly in mind and thought turned to the contemplation of the Divine Perfection, which man reflects. Inasmuch as all of the afflictions of mortality are but phenomenal expressions of thought, a higher thought must destroy them. Existing conditions will continue and present beliefs will prevail, while the same pictures will unfold before our gaze until we lift the thought beyond their expression. "And I, if I be lifted up from the earth, will draw all men unto me," emphatically declares that, commensurate with the risen conception of the individual, will the world be raised above its present condition."

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

NOTE—*We have received numerous calls from those who have read "The Story of Lovie," for its republication.*

Quoting from a recent letter, its writer says: "Do finish 'The Story of Lovie' and have it published in book form. It is too valuable not to be influencing the lives of our boys and girls, just budding into manhood and womanhood; and oh, life is so wonderful and beautiful, and these ideals can all be woven into our daily life in such a way, as Trixie says, 'We hardly know where earth ends and heaven begins.'"

In response to these calls, we have decided to complete the story in the Home Department of UNITY, beginning with the present number.

THE STORY OF LOVIE INTRODUCTION

[The author of this little story has endeavored to keep before the mind of the reader a wholesome working out of Divine ideals, and so to stimulate and encourage in each one the desire to bring forth life's best and highest possibilities.

So many questions are being asked and so much seeking for help in the application of these higher truths to personal problems, that it has seemed to the author as though these questions could be more successfully answered and this help more efficiently given through the creation of characters that shall work out in detail the problems that stand between the race and the demonstration of its ideals. To insure the highest and best in our lives and those of our children, it is absolutely necessary that we not only perceive exalted ideals of life, but that we shall work out their exquisite patterns in the loom of our every-day living.

This is what the characters are expected to do in "The Story of Lovie," and in working them out the reader will accompany our heroine through some of the most sacred and delicate experiences of life, for they all belong to the full, rounded-out problem of human existence. As Trixie* has grown to beautiful young womanhood, she has been given this high trust to fulfill in the expression of ideal womanhood.]

* See "Wee Wisdom's Way."

Chapter I

THE CHOSEN SPOT



ONCE upon a time there was a little spot of wildwood so near the heart of a great city that you would have wondered how it could hold against the push and power of man's avarice. Fabulous sums were offered for this bit of paradise, for it was coveted by the speculator and in demand for palatial homes. Yet there it nestled like a trusting child that knows only the protection of parental love. The birds sang and the squirrels frisked, and all the denizens of that miniature forest were as free and happy as though in the depths of a country wood. It was like an oasis in the desert to the weary passers-by. There the children, and all who wanted a respite from the unnatural and overcrowded life of the city, found a welcome under its green tent of trees, and nature took them to her wholesome heart and made them forget all but the exquisite joy of living.

The little street urchins had a name of their own for this wonderful spot, and it was never in the heart of any one to harm or molest one of its happy creatures. One day Pinkey and Pigeontoe, two little gamins, were steeping their benighted souls in its beauty and quiet, and rolling their little ragged-y bodies over the delicious grass, when Pinkey's overflowing heart gave rise to these sentiments:

"Believe me, Kid, yer comes in here to find out what yer like; 'taint no put-up job on yere here; it's all fair and honest, and it makes sumpin' in yer feel different, and yer'd like to get next to it."

When Pigeontoe ventured an opinion that it might be God, Pinkey's snub nose went higher up into the air, and pulling himself to his feet he assumed the lofty manner of one who knows all about it. Pointing to a tall church spire visible through the foliage, he scornfully turned down Pigeontoe's philosophy with:

"Yer off yer hinges, Kid. Ye'll find God in them

stone piles yonder; he's too upty for a place like this and fellers like us. You've got to have glad rags and nifty manners to stand in with God. This yere is wot yer call Natur'. Natur' hain't got no cinch on nuthin'. Yer don't have to take in yer layout and rag line for her; she takes yer on tick and divies up with yer and makes yer feel like a lord. Jim telled me there were a lot of it out in the country, and"—but Pinkey's oratory was suddenly cut short by a punch in the ribs from Pigeontoe, a signal for silence. Two gentlemen had entered the grounds and were coming that way.

"Some of them millionaire fellers," was Pinkey's swift comment. "Skidoo, Kid"—and Pinkey and Pigeontoe vanished like a flash.

The two men halted under the big oak, and the creatures that had listened to Pinkey and Pigeontoe heard this conversation:

"I say, Jennings, what does Wiseman mean by giving in to the silly whim of a foolish boy and holding to this brush patch where property is invaluable?"

"I don't know," answered Jennings, "unless it is because it belongs to the boy through his mother's dowry. But say, as long as we've struck such a nice, cool spot, let's enjoy it awhile; there's no rush."

Coming under the charmed spell of the place, the other, whose name was Bond, offered no objection, and so these two princes of finance, divested of coat and hat, stretched themselves out upon the fragrant sward. A season of delicious quiet followed, which penetrated their sordid souls and awoke blissful memories. It was Bond who broke the silence.

"I say, Jennings, this is the whole thing. By Jupiter! it makes me feel as if I were back in the old woods at home. What is life now compared with those halcyon days of boyhood? I believe I'd give my millions to have them back."

"Maybe," responded Jennings, "that's what young Wiseman foresees and so intends to hold to his boyhood and let the millions go. Not so bad an idea, eh, Bond?"

"Well, if holding onto a spot like this insures perpetual youth, the nature of my covetousness for the place changes and I would like to possess it as it is."

"That may not be impossible," answered the accommodating Jennings. "The coming marriage of young Wiseman is announced and it may make a difference in his notion about keeping this property, for I am told it is about all he inherits, and you know a wife is expensive."

"Have you ever seen this young fellow?" asked Bond, with some show of interest.

"Yes, quite a number of times; he's a fine specimen of young manhood. Someway this very spot reminds me of him, he's so unlike the young men of the day."

"Well, I hope he'll stay so," blurted Bond. "It's as rare a thing to find a young man of that sort these days as it is to run across a spot like this. They belong together."

Jennings reserved his opinion and silence followed. The birds, looking down, saw two men wrapped in blissful slumber, and trilled soft and low lest they should waken them.

After a long, long time a busy bee buzzing too near the ear of Mr. Bond shattered his drowsy dreams through its suggestion of activity, and brought him back to the world of affairs. Consulting his gold repeater he called out to Jennings that they'd wasted a whole hour in that fool place and he'd be blanked if he didn't believe it was charmed. Jennings arose, shook himself, and laughingly declared they had been under a wholesome charm of Nature for one whole hour. Re-clothing themselves with coat and hat, these two princes of the world hastily left the spot without even a regretful glance backward. A thrill of sound followed their exit like the titter of suppressed mirth, and then all the creature-folk gathered themselves in and about the big oak to discuss the late visitors.

"Just to think," laughed Robin, "of their coming under the charm."

"But the queerest thing," chattered the squirrel, "was calling a little rest and happiness, waste of time." And so

these happy creatures brought to naught the wisdom of the financiers. Only mourning dove seemed cast down and concerned, and at last inquired:

"Do you really think this marriage will make a difference?"

"Why, you foolish dove," giggled the robin, "where were your ears last evening when *he* said right under this very tree to *her*, 'Of all the places in the world this is the one for you and me'?"

"And didn't *she* put her sweet arms as far around me as they would go," said the oak, "and whisper to me that some day she was going to live with us? Difference? Well, I should rustle—it would make a difference, her being with us always."

Then followed a long discussion which went unrecorded, but which made you wonder who this remarkable "he" and "she" might be to whom this little kingdom offered such loving allegiance.

When the wood grew full of long shadows all the creature-folk were back at the big oak again, and you were certain of a great expectancy, for you could have heard like a wave of melody the conscious rustle of the spreading branches and the soft pipings of hundreds of little throats. Then suddenly all was silent, for there stood beneath the big oak a youth and maiden, and you beheld in them the king and queen of this enchanted forest.

(*To be continued.*)

Man has been called a child of circumstance, the plaything of fate, but the truth is that man owns himself, and the circumstances which surround and enfold him shift and change as the wind blows. The man who *governs himself* shapes and fashions the conditions which are about him. Every motion he makes is a new event evolved from himself which makes another point of light in some constellation glowing in the firmament of his life.—*Dowd.*

"With all thy getting, get understanding."

TRUE MOTHERHOOD

Series VII

NATURE STUDY

LIDA H. HARDY

The things of nature form a more beautiful ladder between heaven and earth than that seen by Jacob; not a one-sided ladder leading in one direction, but an all-sided one leading in all directions. Not in dreams is it seen; it is permanent; it surrounds us on all sides. It is decked with flowers, and angels with children's eyes beckon us towards it; it is solid, resting on a floor of crystals; the inspired singer, David, praises and glorifies it.—*Froebel*.



NOTICEABLY all through Froebel's writings is his divine love for flowers, from the hazel-buds which claimed his attention in early childhood, and which he said "opened, like angels, the great temple of nature" for him, to the beautiful lilies in the public garden, which restored to him the peace of mind which he then sought.

An humble little flower, he said, taught him dimly to suspect the secret of existence, the mysterious laws of development, which he afterwards learned clearly.

All through his life fragrant blossoms decorated his table, up to the day when passing from human sight to a higher plane of action, he said: "Take care of my flowers and spare my weeds. I love flowers, men, children, God! I love everything!"

All but seven of Froebel's Mother Plays are of flowers, trees, birds or butterflies, reflecting his words that the field had been his schoolroom, and the tree his tutor.

In the kindergarten Froebel would have children look behind the visible effect for the invisible cause; behind the symbol for the reality.

To explain more fully Froebel's idea, we will look at one or two of his Mother Plays. Let us take for instance the one entitled, "The Weathercock," which was

written for the mother to play with her small child when he is just commencing to take notice of things. In playing this game with her baby, the mother holds her forearm and hand up straight, spreading out the fingers to form the tail of the weathercock; the flat hand forms the body, and the thumb its throat and head. Now she moves the hand backward and forward like the weathercock. To you this game may seem very simple, but the baby will enjoy it heartily, and will use his own little chubby hand to show you the way the weathercock goes.

The baby is always pleased, and yet he is at the same time serious. He looks back of the moving object to find the power that moves it. This hidden power claims his attention even more than the moving object itself. When he grows older he will learn that back of every living object there is a living power.

The picture which accompanies Froebel's Weathercock play, is of a mother who has gone outdoors with her children on a very windy day. One child says to the mother: "Mother, this is such a fierce wind; it makes everything bend and shake. Where does it come from, this wind that moves so many things."

"My child," said the mother, "a change in the temperature causes wind. But you do not understand this very well. You *can* understand, though, that even if you cannot see the wind itself with your physical eyes, you *do* know that it does a great many things."

Through this lesson of the wind we learn that we may be sure of many things which we cannot see.

"The Light Bird" is a play which Froebel wrote after having watched a little boy catch the sunlight on a piece of looking-glass, and then shine it on a wall. The boy's mother said: "What are you doing, son?"

"I am shining a light-bird on the wall to please little sister. I will catch it. Oh, mother, I cannot catch it. When I think I have it under my hand, it shines on top."

Then the good mother tells the children that they must not expect to catch and hold everything in their hands.

but that they can catch the beauty with their eyes and hold it in their hearts, and that in this way only will they find true happiness and enjoyment.

To make the children understand more fully, the mother said: "Don't you remember the love that shone through father's eyes as he said good-bye, the last time he started away? I know you remember, for you have spoken of it lately, when you asked me when he would be home again."

"Yes, mother; I remember. I see him now just as he looked when he said good-bye. Dear, dear father."

"That," said the mother, "is catching the light with the eyes, and holding it in the heart."

The home where little children dwell should truly be a child-garden. Here the little souls should unfold as sweetly and as naturally as the flowers bloom in the garden. The careful gardener sees to it that his flowers receive the best possible soil, plenty of rain, fresh air, shade and sunshine; he provides them with anything—everything that will in any way contribute to their growth and development. Just so should parents provide their household "immortelles" with all that is true and pure and beautiful, that they may grow in harmony and unfold in Truth.

The subject matter each morning in the kindergarten is whatever is uppermost in the children's minds. If they are interested in the falling of snowflakes, directed by the kindergartner, all follow little fairy water-drop from the bosom of the river, on her journey to snow-land and back again.

The flakes of snow are caught on a dark cloth and examined through a magnifying glass, when symmetrical, orderly crystals are discovered and afterwards imitated by cutting from white paper squares, the beautiful forms which were found. ("Man is a creative being.") Song, story, gift, games and occupation all work in harmony to bring out the best possible expression of the *idea* in mind.

As God creates in a large way, so man imitates him in a small way.

Recently a kindergarten mother observed her boy of six crushing with his heel a village of ant-houses, together with their occupants. The mother seized this opportunity to change his destructive work into a channel of construction. Together the mother and son watched the industrious little creatures until both were filled with interest and wonder. The mother told her eager little listener how these intelligent insects build their own cities, plant their own fields of grain, and how their life is like a well governed country, where each works for the good of all; each having his own given work and each ready to give up his own will for the good of others. Thereafter instead of desiring to take the life of insects this boy was eager to learn more of them and their ways, which he did, not only by observing the ant, but also the spider, the silkworm, the butterfly and the honeybee. And the children of the neighborhood were content when they were privileged to "sit at his feet and learn."

Let us teach our children to read the story book the Father hath written for us.

Let us, in dealing with our children, awaken an interest and sympathy in the gifts of God with which we come in daily contact. Back of every blossom, stone and star "there lives and reigns an eternal law; this law is unity, this law is God," which, though invisible, like the mind, expresses itself in flower, bird or man, through ideas—which ideas are the *real* of life.

Thinking parents are showing their children how to awaken the spiritual nature until the realm of causes becomes to them the real power back of all. They understand themselves, and are imparting to their children the scientific relation between mind and matter; that man is related both to the world within and the world without, and that every human being possesses inherently a conscious spiritual nature which needs only to be awakened by "the inspiration of the Almighty" in order to send forth that "Light that lighteth every man." And "Only as far as the

masters of the world have called in nature to their aid," says Emerson, "can they reach the height of magnificence."

On all sides the pyramidal ladder of nature beckons us on to a world of light and love. Flowers, insects and song birds point the way. And "eye hath not seen, nor ear heard" the glories that await those who become child-like enough, and meek and lowly enough to follow the "angels with children's eyes."

A PRAYER

W. E. GORDON

Father, let thy Love, thy Peace, thy Strength vibrate through the corridors of our hearts, our bodies and our souls, to cleanse, to heal, to make sweet and clean and free from guile.

Forgive us, that we may *forgive*; love us, that we may learn to *love*; lead us into that fullness of strength and faith that will forever remove the dark shadows of fear, hate and discord.

Help us to forget the past, to unfold thy image from within, to become free and unselfish.

Father, thou knowest our every need; give to us our daily bread. We ask of thee; thy will be done.

Our young people are diseased with the theological problems of original sin, origin of evil, predestination and the like. These never presented a practical difficulty to any man, never darkened across any man's road who did not to go out of his way to seek them. These are the soul's mumps and measles and whooping-coughs, and those who have not caught them cannot describe their health nor prescribe their cure.—*Emerson*.

"The richest person is the one who is constantly spending himself, while the miser of time and strength starves his own soul."

The will of God is
fulfilled in my mind
and body and I am
made whole.

"MY PRIDE"

The character of Jesus Christ is a standing rebuke to every form of pride to which men are liable. Take, for instance—

Pride of birth and rank: "Is not this the carpenter's son?"

Pride of wealth: "The Son of man hath not where to lay his head."

Pride of respectability: "Can there any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of personal appearance: "He hath no form nor comeliness."

Pride of reputation: "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."

Pride of independence: "Many others, which ministered unto him of their substance."

Pride of learning: "How knoweth this man letters, having never learned?"

Pride of superiority: "I am among you as he that serveth." "He humbled himself," was "made a curse for us."

Pride of success: "He came unto his own, and his own received him not." "Neither did his brethren believe in him." "He was despised and rejected of men."

Pride of self-reliance: "He went down . . . to Nazareth and was subject unto them."

Pride of ability: "I can of mine own self do nothing."

Pride of self-will: "I seek not mine own will, but the will of the Father which hath sent me."

Pride of intellect: "As my Father hath taught me, I speak these things."

Pride of resentment: "Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?"

Pride of clique: "This man receiveth sinners, and eateth with them."—*Indian Witness*.

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

July 20 to August 20, 1912
Held daily at 9 p. m.

*The will of God is fulfilled in my mind and body
and I am made whole.*

PROSPERITY THOUGHT

July 20 to August 20, 1912
Held daily at 12 m.

*My supply is unlimited. All that the Father hath
is mine.*

THE SILENCE

"Let thy soul walk softly in thee,
As a saint in heaven, unshod,
For to be alone with Silence
Is to be alone with God."

In studying the ways of mind we are finding out more and more the necessity of stilling the outer whirl and stir in order to enter its inner courts, where lie the inexhaustible deeps of God and knowing.

"Be still and know" is the open sesame to all knowledge.

The one who lives in the intellect sees only the fleeting effect of thought-causes, and is always in a state of uncertainty, and in bondage to appearances; but he who learns to look back of the shadow lays hold of pure Substance, and becomes a co-worker with Cause.

The understanding of this has led to the practice of getting still and holding divine ideas, by those who would enter the inner court of mind.

That all who would, might take advantage of this omnipresent, causing Mind, was the object of the Society of Silent Unity. As a further aid in the daily meditation and concentration established by this society, a Class Thought or central idea of Truth is given on the opposite page of this magazine.

The nine o'clock thought is to open the door to the consciousness of the great Healing Spirit—"Knock, and it shall be opened unto you."

God is not only the author of health, but of supply and support. Jesus plainly taught that God would provide. He also said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This kingdom is the mind. When our thoughts are right, it will begin to pour itself into our efforts. The Prosperity Thought, held daily at 12 m., will bring about a consciousness of God's abundant provision, and create prosperous conditions for all who hold it.

HONOR

EDNA L. CARTER



ESUS, in all his teachings, impressed the importance of discerning the real things and seeking them. By precept and parable he showed the folly of allowing one's self to be deceived by the things that are transitory. Every spiritual blessing has some counterpart in the artificial world, and there is a need of knowing which is true. For instance, there is a real prosperity founded on spiritual law, and there is an appearance of prosperity brought about by various methods that do not take the law into account. Seeing the uncertainty of riches apart from the law, and the vexation and trouble that go with them, many people who desire only the things of the Spirit have put away as evil every thought that tends toward prosperity, thus shutting off their supply. This illustrates what happens in every case where men become confused as to what spiritual blessings really are.

One of the blessings promised all the way through the Bible is honor, but it is sometimes regarded as evil. Honor is a gift of God, and it comes as a result of obedience to the Divine Law. David acknowledged this in his prayer recorded in I Chron. 29:12: "Both riches and honor come of thee." When Solomon chose wisdom and knowledge that he might be a good king, God said to him: "Wisdom and knowledge is granted unto thee; and I will give thee riches and wealth and honor" (II Chron. 1:12).

Of Wisdom it is written: "Length of days is in her right hand; and in her left hand riches and honor" (Prov. 3:16). "She shall bring thee to honor, when thou dost embrace her" (Prov. 4:8).

In the 18th verse of the 8th chapter of Proverbs Wisdom is represented as saying, "Riches and honor are with me; yea, durable riches and righteousness."

Proverbs 21:21 adds a little further to this testimony: "He that followeth after righteousness and mercy, findeth life, righteousness and honor."

True honor is not found by seeking it of men. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44). This text shows not only that honor cannot be found by seeking of men, but also that such seeking is faith-destroying. "How *can* ye believe?" Jesus implies that it is impossible, and here is an explanation for many of the demonstrations that do not work out satisfactorily. In some subtle way, honor of men is desired and sought, and the Spirit is quenched thereby.

"I receive not honor from men" (John 5:41).

Honor comes through the grace of humility. "By humility and fear of the Lord are riches and honor and life" (Prov. 22:4). "Before honor is humility" (Prov. 15:33).

The blessing of honor is "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:7). All through the Scriptures the attainment of honor and the attainment of life go hand in hand.

Honor is not the empty applause of men, but the true worth of the man who is so rooted and grounded in Spirit that he is unmoved by either praise or blame. It is first a consciousness of spiritual integrity that carries one along through all the overcoming experiences, and later receives recognition by men. At times this recognition may seem entirely lacking, but it is not to be sought. It will come when the inner spiritual growth makes it possible. The tendency is to make too much of what others think and say, and this must be entirely overcome before one is worthy of the true honor.

The crowning text of all is, "If any man serve me, him will my Father honor." These are the words of Jesus. To serve him is to obey the law as he set it forth. Such obedience develops humility and overcomes all self-seeking,

so that the way to honor is opened in mind. Obedience means loyalty. In the multitude of doctrines everywhere being set forth, there may be a temptation to follow some "lo here" or "lo there" for the sake of temporary honor or advantage, but the Father honors only those who are loyal to his Son, Jesus Christ. "He that honoreth not the Son honoreth not the Father which hath sent him."

A REASONABLE THEORY

I have a theory about the coldness of the earth. The earth was once all warm from north pole to south pole. Why is it such a frozen mass now? Was the earth once destroyed by a flood because of man's wickedness? Were Sodom and Gomorrah destroyed because of the wickedness of those cities? Is it now becoming uninhabited because of man's wickedness?

We do not know just what the sins were that brought the waters of the flood, but in the destruction of the cities of the plain, it was because of their foolish licentious life, they were destroyed by fire. Now, what is causing the destruction by cold? I think it is hatred. Men and women hate each other and cannot, therefore, love God. The first little hatred sent out from a human heart materialized as a little frost, then a bigger hatred came and it appeared as a snowflake. This was followed by a still larger and stronger hate, which became in appearance an icicle. Then as hatred became general on the earth, it materialized as snow and ice everywhere. The earth could not produce, and there was no sustenance for living things upon it. Some one must speak for the earth, over which man was given power and dominion, or soon there will be no man left to have dominion over it.

Charlotte Bronte, in one of her books, says: "There has always been a remnant of righteous people upon the earth, or the whole earth would long ago have suffered the fate of the cities of the plain."—*M. E. Bucknell*.

No man is hurt but by himself.—*Diogenes*.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

In regeneration and generation the life forces work in directly opposite ways. In regeneration they work toward the building of the eternal spiritual Christ body in the individual. In generation the force and substance is given to building of bodies for others; therefore, regeneration leads to eternal life, and generation leads to death.

Those who would enter the regeneration life find it necessary to overcome all the tendency of the mortal man toward generation, and to conserve the life substance for the building of the eternal body. It is the only way to eternal life.

* * * *

Those who look for support by making a business of healing will fail in the end. Everybody should take up teaching and healing through pure love for mankind. This should be the first consideration and incentive. If you love all mankind enough to take up the work without any thought as to where your food and raiment are to come from, you may rest assured that the God of Plenty will take care of those things and of everything you need. He who does the will of the Father should look for the abundance of every good thing in his life. If he is not well supplied, it is because he does not know and declare the Law of Prosperity and is not obeying it. This is just as much a sin as any other transgression of the Law.

* * * *

This society is an aggregation of people who know the law of mental action, or are learning it, from its positive side, and they have combined for protection against outside destructive race beliefs. They are not subjects of the law, but masters. They are not aggressive and do not dominate or dictate to any, but knowing the truth that sin, sickness, death, poverty, or any failure to realize here

and now their highest ideals, are shortcomings, they assert their inherent rights and proceed at once to lift themselves out of these inert states of consciousness.

We must understand that thinking is not a vague, indefinite, incomprehensible will-o'-the-wisp which we cannot control or direct. Thinking is a process that ultimates in dynamic vibration, and the "thought stuff" can be sensed and seem on its plane just as plainly as the current generated by the electric dynamo. This is the symbol side of Divine Science, but it is also an essential side to those who have to do with it, for we never fully realize that the physical universe is mentally sustained until we see our thoughts going forth in form and becoming living, sentient parts of it.

The Unity Spirit—the Spirit of Truth—the Comforter and Helper—the Father-Mother Consciousness, offers you perfect security from "astrals," "elementals," and every *fearful* thing which the man in imagination separated from God can conjure up. All you need to do is to hold yourself in *love*—the One Supreme Love. God is Love, and when you go into the silence with the thought of God's Omnipresence you need have no fear. Light gives no place to darkness, and your realization of God's presence makes a light in your consciousness that puts out even the suggestion of darkness.

However, you are not to go into the silence to mentally drift, but to become an emanating center of light and love yourself. "Let your light *shine*." The class thought held persistently makes you a mental battery that connects by induction with other like batteries, and thus chains of positive mentality are formed into which no negative power can possibly enter. Do not join this society expecting to be helped unless you are willing to work spiritually yourself. Negation is the symbol of death, wherever you find it; action is the symbol of life, and life is joy.

We recognize that as a man sows so shall he also reap, but we deny that he has to wait until the crop gets ripe before he can cut it down. The thrifty husbandman

pulls weeds daily. What a man plants he can pluck. We are sowing seeds in our mental garden constantly, and they are also constantly coming to fruition. The ego that sows can also pluck if it wills, and whenever it wills.

* * * *

We think your greatest trouble is an unsettled faith. The fact that you say you *must* have help, shows that you think that help is somewhere. That is true. Your help is within, in your own indwelling Christ. We can tell how to find him, and speak the quickening word that will awaken the consciousness to his presence, but you must determine to lay hold of the abundant life which is yours in Christ, and bring it into manifestation through faith.

If you go to sleep holding some true thought, it will work in your subconscious mind while you sleep, and your waking thought will be one of praise. When you walk or ride, when you eat, when you dress, hold your true thought, until you get the thought attitude of oneness with the Father. This will bring you into touch with the Source of Health.

* * * *

The law of demonstration is the one law, and works the same in affairs as in body and mind; but mind is first. The seed (word) is sown in mind, according to the harvest that we wish to bring forth. Some seeds grow more quickly than others; some soils are better adapted and better prepared. It is ours to prepare—cultivate the soil of the mind by making it as receptive to Truth as possible; ours to sow the seed of conscious thought, according to the harvest we want. It is God's part to give the increase. So when we have done our part we have only to hold to the law of fulfillment till it is made manifest. As we want a continual reaping, there must be a continual sowing, and a careful watching of our conscious thought (watch and pray, or affirm), that no error finds place there to grow up and make trouble.

"The earth is full of the goodness of the Lord."

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The perfection of man is an eternal Truth. It has always been true, is now true, and will be forever true. But man's perception and realization of his perfection is a matter of growth. It is first largely a matter of faith; then to faith is added understanding. Many demonstrations of Truth are made from what may be called "blind faith." Faith is so marvelously great that even a small degree of it exercised in very limited understanding often accomplishes wonderful results. The "greater works" come from faith that has been increased by use and joined to understanding. A constant stream of letters, testifying to the power of faith in God to heal and prosper and in every way bless man, is received by the Society of Silent Unity. We find much joy and encouragement in reading these letters, and we herewith share some of the contents with all of our readers:

Health

Long Beach, Cal.—When I sent you the telegram Sunday morning, our little boy was very sick, with high fever and rapid pulse. I do not know at what time you received the message, but at 4:30 the same day, all fever left him, and he was so much improved that he was laughing and singing as he does when he is well. Monday morning he awoke at six o'clock, perfectly well.—*Mrs. E. G. D.*

Atlantic City, N. J.—I thank you a thousand times for the comfort and healing sent in response to my telegram. I had been suffering agonies with rheumatic pains, for several days. I asked my nurse to wire you, and said, "Now I shall be able to do my work tomorrow." She looked at me and said, "That would be a miracle." Well, the miracle happened, and better than the physical healing, was the spiritual comfort that came to me.—*Mrs. H. M. P.*

Union City, Tenn.—I wrote you three weeks ago, asking you to

treat my daughter-in-law for what was called a nervous breakdown. She came to me, thinking she was very sick, and called in the doctor once or twice, but I treated my house with the treatment that I found in *Weekly Unity*, and knew that state of things could not last in my home. I wrote you and also treated her myself, and in a few days she was well. When you first began treating my little grandson he was paralyzed all over. Now he is well and cheerful, and although he can use his feet and move about, he is not yet strong enough to bear his weight, but we think before long he will have perfect use of his limbs.—*Mrs. H. M. McM.*

Charleston, Ill.—The little boy for whom I requested treatments for appendicitis a few days ago is able to be up. When I mailed my letter to you he was in convulsions, and it scarcely seemed possible that he could live through the night. He began to improve immediately and now, in less than a week, he is almost well. It is wonderful and I am very grateful.—*I. C. B.*

Waterloo, Iowa.—Since invoking your ministry the good is pouring in upon me from the Infinite Supply, as a fulfillment of the promise, "Ask and ye shall receive." A month ago I was hardly able to be out of bed before noon, then could possibly drag myself about or walk a few blocks in the open air, but all the time suffering bodily and mentally. Yesterday I walked during the day nearly eleven miles, feeling quite able, and attended a lecture in the evening. And better than all else, I have gone back to the starting point of my studies along metaphysical lines, taken up the problem of stilling the mind to let the Spirit be heard, and the realization of my real self, which has so long eluded me, is coming into my consciousness. What wonder that I am elated, that my step is light, my body erect, my mind receptive? This is just what the Father has been wanting me to enjoy all the time, but partaking of the race education and development of the time, I was trying to call the Infinite into the narrow confines of my own understanding, instead of letting my understanding merge into the Infinite.—*F. M. S.*

Albany, N. Y.—There has been no instantaneous healing in my case, but a steady improvement ever since I first wrote you. I had been years getting where I was at that time, had doctored and suffered so much, and it does seem almost a miracle that without one single drop of medicine I am where I am today. There was so much the matter with me, but one by one the errors have let go their hold.—*H. M. M.*

Mt. Pleasant, Mich.—I rejoice and give thanks for the excellent health that has come to me so swiftly since a telegram was sent to you, asking for treatments. My throat is well, and the sore spot in my lungs seems to be healed.—*E. C.*

New Haven, Conn.—A year ago I was taken with pneumonia

and everyone, including the doctor, thought my end was near. My wife wrote you for treatments, and about the time the letter reached you, during my craziest spell, I turned my face to the wall and slept. From that time my recovery was so rapid that people in our neighborhood would not believe that I had pneumonia.—*W. G. W.*

Lewiston, Maine.—A nurse knows of this case of appendicitis, which was being removed to the hospital for operation when a message was wired to you. When the doctors were ready to operate they found her so much improved that the operation was cancelled, and she was taken home. It was a wonderful demonstration.—*G. L.*

San Diego, Cal.—Since you have been treating me I have realized the greatest improvement, both spiritually and physically. I, who had not walked out of doors for nine months, who shunned intercourse with others because of the confusion in my head, and was never free from pain, was irritable, rebellious and unhappy, now go down town to attend meetings, and am so happy, and realize that God is Love, and God is Good.—*L. M. C.*

New York, N. Y.—My friend, who was so very ill in the New York hospital, is now entirely well and at home again. We all feel and know that he is a living example of the power of faithful prayer. I am not able in words to express my gratitude to you for the many blessings we have received during his terrible illness.—*M. B. C.*

Johannesburg, South Africa.—About two months ago I wrote for treatments. The tumor is dissolving and passing away in pieces, convincing me that the Spirit of God in me is cleansing my body of impurities.—*M. J. W.*

Lindsay, Cal.—I was almost in despair when I wrote asking your help for my husband. Nine days after I mailed my letter to you he was able to get up, and the next night we left for L. He has been improving so rapidly that people tell him he looks the picture of health.—*Mrs. P. B.*

Chicago, Ill.—In the winter I wrote, asking you to treat me for rupture. I have been healed, and can truly say that I am now in perfect health. I cannot express my gratitude for all you have done for me.—*Mrs. A. V. H.*

Portland, Maine.—You have been treating my little son for the healing of adenoids and nervous trouble. I also wired you for help at the appearance of bronchial pneumonia. The latter has disappeared entirely, and the adenoids are going rapidly.—*Mrs. L. C. G.*

Rochester, N. Y.—Thank you for the many blessings received through your wonderful help. I have been enjoying perfect health since Christmas; even in the damp weather there has been no return

of the old trouble. I now realize that my lungs are whole and well in every part. Praise the Lord, Oh my soul!—*F. C. V.*

Puxico, Mo.—I am writing for the blind man, J. W. His eyes are improving surprisingly. He can go about anywhere by himself, and is the happiest person I ever saw.—*J. W.*

San Francisco, Cal.—My mother has been ill for months with a cough and cold, for which she could get no relief. When I returned home I wrote you for treatment for her, and both cold and cough disappeared as soon as the letter was sent. Her heart and faith and thanksgiving are with you.—*Mrs. W. L. G.*

Sacramento, Cal.—Every trace of lumbago has left my husband and he is well, so you may discontinue treatments. Thank you so much.—*Mrs. J. P. C.*

Penryn, Cal.—You may discontinue treatments for me, as I am thoroughly cured. Mr. and Mrs. H. are also cured of asthma. Thanks to you through Jesus Christ.—*A. M.*

Shields, Kan.—I am glad to report that my husband has had no more trouble with piles, from which he was suffering severely at the time I wrote you. He has also found work.—*Mrs. M. E. K.*

Chicago, Ill.—I am entirely cured of all my old bodily ills, and think it is wonderful. UNITY is such a help to me. In hours of trial I read and study it, and a sweet feeling of peace comes over me.—*Mrs. A. D. H.*

Butte, Mont.—I am getting along splendidly; no more eyeglasses. Next month I am going to play for the first time in public. Fear has previously kept me from it. Thank you for the help you are giving me.—*A. B. E.*

Van Dorn, Ala.—When I wrote you my suffering seemed more than I could bear. Since then I have been entirely free from pain, and have had no return of the trouble.—*Mrs. T. A. H.*

Ada, S. D.—Three months ago I was a nervous wreck, and had what was pronounced an incurable heart trouble. I wrote you for treatment, and today I am well and growing strong. I am more grateful to you than I can say.—*W. K.*

Shawnee, Okla.—You treated my eyes last October, and I have never worn glasses since. I thank you for what you have done.—*Mrs. E. W.*

Dickinson, Texas.—I write to thank you for the treatments you gave my son, who is now as strong as he ever was. At the time we wrote you it seemed impossible for him to regain his strength.—*D. P.*

Brock, Sask.—Since writing you for help for my father's rheumatism, he has been steadily improving. He is now able to be about his farm-work after being unable to do work of any kind all winter. We are very thankful.—*M. E. A.*

Vancouver, B. C.—I want to thank you and tell you that your

aid has made me well. I was very sick for two weeks after I wrote you, but since then the pain has left, and I am absolutely healed today. I feel deeply grateful.—*Mrs. P. F. N.*

Seguin, Texas.—I wrote some time ago for treatment for my husband for hay fever. He seems perfectly free from it, and I feel thankful for your help. Unity has helped me in many other ways, and I am rejoiced and thankful. Had I known of your work years ago, I feel that life would have been different.—*Mrs. S. T. P.*

Marietta, Ohio.—You may discontinue treatments for my sister, as she has fully recovered. It is a great joy to both of us.—*Mrs. L. L.*

San Diego, Cal.—My little girl, for whom I wrote asking you to help her to overcome a terrible habit of stuttering, has stopped it altogether. I certainly feel grateful to you.—*Mrs. W. C. B.*

Berkeley, Cal.—I wish you could see the change in my husband, who was sick with stomach trouble and who feared he was going into consumption. He eats heartily, something he had been unable to do for some time, and enjoys it. He is cheerful and hopeful. He is very thankful to you.—*Mrs. A. A. S.*

San Francisco, Cal.—I write to thank you for the treatments given me, as I am entirely cured of asthma and hay fever.—*C. A. K.*

Prosperity

Kansas City, Mo.—A little more than a week ago I wrote you, asking you to help my husband get a position. A few days afterward he received a telegram calling him to Chicago, and the best position he has ever had was waiting for him. I cannot tell you how much Unity has helped me. I have been a Christian for a long time, but never knew how to use it until now.—*Mrs. F. W. K.*

Union City, Tenn.—Since I wrote, asking for prosperity treatments, I was re-elected as teacher in the same school with increase of salary as I desired. School closed in April, leaving me with some small debts, but I followed your instructions and did not worry, and last week received a check from the Board of Education for salary for May. I was surprised when the check came, but the thought arose, "In thee I live and move and have my being," and I accepted it as a gift from God. I want so much to teach these wonderful Truths to others. I am being renewed in mind and body, and am content and happy.—*Mrs. H. M. McM.*

Kansas City, Mo.—Through your prosperity treatments I have been wonderfully blessed. My home is happy, and we have plenty. Before we had your help my husband was much discouraged, but now he has work, and all the hard times and troubles seem to have passed away.—*Mr. D. L.*

Joplin, Mo.—Since asking you for prosperity treatments everything seems to be working out very satisfactorily, both in my husband's

teaching and our business; the latter is improving every day. I am much happier, and have lost the tendency to worry.—*Mrs. N. P. S.*

Redondo Beach, Cal.—Just a line to tell you how wonderfully and quickly your living Word has been made manifest. I have sold the lot and will be able to meet the most pressing demands. I am grateful to the Father for the substantial substance.—*A. L.*

Durango, Cal.—I am rejoiced to tell you that I have closed the most successful school I have ever taught. I have worked against all kinds of odds, but everything has turned out so well. All this has been done through your help.—*M. K.*

Brookline, Mass.—Your faithful treatments for prosperity have certainly produced results, as I was enabled to meet some very pressing obligations, the money coming from unexpected sources. My son has been offered a fine position as tutor and companion for boys, during his vacation, which is a great help in every way.—*Mrs. J. P. W.*

Boonville, Ind.—I thank you so much for the wonderful help received through your prosperity treatments. My business is increasing each day, and through the help of the Society of Silent Unity I have been able to do almost impossible things.—*E. S.*

Lewiston, Maine.—My salary has been raised, and I have had an offer of an old position which I held two years since, and feel as if even better opportunities are coming to me through your help.—*G. L.*

Malden, Mass.—My grandson, for whom I asked your treatments for health and prosperity, is surely reaping the benefit of your kind words and thoughts. He has a better position, and enjoys his work. My son is also being prospered, both in health and business, and I can see results in this home.—*Mrs. A. R. S.*

Silverton, Ore.—It is impossible for me to express my gratitude to you and the Father for the help given. Only a day or two after writing you for assistance in realizing returns from money invested, the way was opened for us to make almost the full sum that was due us.—*E. T.*

Kent, Wash.—Your treatment is manifest in the case of my son, whom you are treating for prosperity. Within one week after I asked your aid he obtained a position, and has since been promoted with better work and more pay.—*Mrs. O. L. B.*

Oakland, Cal.—We are very grateful for the prosperity treatments, and know they reached us. My brother has secured a good position, my mother sold a piece of property unexpectedly, and I was surprised by a gift of money from a relative.—*E. S. B.*

Baker, Ore.—Your prosperity treatments have certainly borne fruit. When I wrote you I did not think there was an office in town where I could get work for the short hours that I desired, but a

position opened in a few weeks and I have been at work two months.—*J. W.*

Detroit, Mich.—I am thanking the dear Lord every hour for his goodness to us through Unity. Our rooms are filled with boarders, and we are getting along fine.—*Mrs. C. P.*

Oklahoma City, Okla.—Since writing you last, conditions are very much improved. My son-in-law's suit was settled as I had hoped it would be, which has helped in a business way, and we have pleasanter surroundings and are getting along fine.—*Mrs. N. N. M.*

Webster Groves, Mo.—When I first asked for your aid I thought I could scarcely afford a stamp to write. Now I am making a good living for my family, and can send a love-offering to you.—*E. B. W.*

Vienna, Va.—I want to tell you of the success of your prosperity treatments for us. My husband received a telegram from a real estate agent, saying he had sold our land.—*Mrs. H. W.*

Freedom

San Francisco, Cal.—Through following out the principles taught in your books, without the aid of medicine, I have cured myself of heart disease of many years standing, and the liquor habit.—*H. G.*

Cleveland, Ohio.—Since receiving your letter and instructions I have had several manifestations of the power of the Divine Mind. My desire for alcohol has left me, and money has come in sufficient amounts to enable us to get along.—*F. J. M.*

Waterloo, Iowa.—Your letter is received, and I write to tell you of my husband's cure from drink. It is three months since I first wrote you, and for six weeks he has been free. This is the more wonderful, as his was a bad case; for seven years he had never been without it for a day.—*Mrs. R. B. S.*

Keokuk, Iowa.—We are very thankful for your help. Our son, whom you have been treating, has been at home during the past two months, and we believe has not tasted a drop of liquor during that time.—*W. O. P.*

Kansas City, Kan.—About three weeks since I asked you to treat my husband for the drink habit. He has not taken a drink or seemed to have any desire for it.—*Mrs. F. R. H.*

The Renewing of the Holy Spirit

Philadelphia, Pa.—I gratefully appreciate your work for the good of all, thanking God for you daily, as I do for every blessing given, and they are unnumbered. Step by step I am led into the light, and am given understanding, and transformed by the renew-

ing of my mind until I seem a new creature through the Christ consciousness awakened within me, and the realization of the presence and power of the Holy Spirit. The Lord teaches me his ways and answers my prayer of faith. Thus I have been richly blessed through Silent Unity, and my feeling of membership is dear and comforting. I am heartily thankful for the teachings and treatments by which my willing steps were aided and sustained until at last I walk in the true light of Spirit, and realize the freedom of God's child.—*M. E. H.*

Cincinnati, Ohio.—When I wrote you two months ago I was in despair, but when I received your letter I began at once to meditate on the "affirmations" you sent me and the light began to break, and during the second month I realized I was holding on with all my might to the cares I was praying might be removed, so just let go, and from that very hour I have lived in a new world, and when I look back (which is not often) I find that "great mountain" was just a little hill, and after all it was my greatest friend, for through it I came to the light. I shall always remember Silent Unity as the first helping hand out of the valley of the shadow.—*P. B.*

Oakland, Cal.—I cannot tell you how much you have done for me during the past year. Gradually a great change has come over the whole household, everything is so peaceful. A member of the family who, with his wife, had been bitter toward us and had endeavored several times to do us harm, came to us begging peace. We were so surprised, because we never expected him to do that. I know it is all the work of the Spirit through you, for we did nothing except to send him thoughts of love and peace. I am in much better health than formerly, and am peaceful and contented.—*M. E. K.*

South Windsor, Conn.—My heart overflowed with love and gratitude for the "Wonderful Words of Life" you sent in your last letter. I have been greatly blessed with the consciousness of the indwelling presence of God. I seem to be living in the Spirit, and many times a day can say, "I am not alone, for the Father is with me."—*M. E. N.*

San Francisco, Cal.—The impetus and stimulus of your help has made me realize freedom, with the spiritual broadness, as I never have before. My ongoing has been marked in the past three weeks, and, while expressing my thanks, will tell you I feel sure I can make steady progress alone; not only in the way I asked for help, but in every need of every day have I found the miracle performed.—*S. G.*

East Chatham, N. Y.—I have been greatly blessed through your ministrations, and the knowledge gained from your literature. I am gaining more and more freedom, and the mortal offers less and

less resistance. I am learning to "press on," not loitering so long over some failure or success. I am gaining more poise, and since I have ceased to worry over debt, one note after another has been paid.—*Mrs. I. F.*

New York, N. Y.—It was surely an inspired letter which reached me on Monday morning, for it was just the word I needed. Matters changed almost at once, so that I did realize that "Jesus Christ is able to save unto the uttermost."—*L. S. G.*

Washington, D. C.—By your work M. is healed of his rheumatism; those who have seen him can scarcely believe he was very ill. There is at my heart a warm feeling, a choking in my throat, that comes to all who know the intense emotions of happiness, so happy am I in my oneness with the God within. All things are filled with sunshine. I think the "King of Glory" has come into his own, as expressed in me.—*Mrs. M. F. A.*

Tyler, Texas.—I am still improving and would not give up the new hope and the new life you have given me for anything on earth.—*M. B.*

Webster Groves, Mo.—But for your help I would now be a victim of nervous prostration. After a heavy financial loss, when I was almost in despair, your words of love and encouragement taught me self-control and trust in Infinite Love and Power. While we have lost materially, the spiritual gain has been immeasurable.—*F. A. R.*

Bad-Nauheim, Germany.—I want you to know how God has blessed me. I have had great manifestations of his love and care since I wrote you for help. Changes innumerable began to take place in my life. My whole environment has changed. I am very happy, and getting well every day, both physically and spiritually.—*K. G. N.*

Kansas City, Mo.—I write to tell you how happy I am. When I first wrote you I was a mental wreck; now I am happy and contented, and the peace of mind is more than all else to me. My little girl is perfectly well and I am also. Through your teaching I am learning how to live a Christian life. It is such a consolation to know that God will help me in all my affairs.—*Mrs. C. H.*

Fort Morgan, Colo.—I must say that I have enjoyed UNITY and its teachings during the past year more than all of my former religious life. I have made daily use of it, and as I spend some wakeful hours each night, I fill them up with the UNITY thoughts and it brings rest, peace and quiet.—*R. E.*

Hamilton, Ohio.—I am writing to thank you for all you have done for me and many of my friends. It is wonderful what a change your books make in a home.—*Mrs. A. F. H.*



UNITY

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NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of August, you should send us the notice of change by August 5th in order that you may not miss your August UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of August, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

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Boston.—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albermarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
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Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their attention to this request.

UNITY

Spencer, Mass.—I cannot close this letter without telling you that the little magazine, UNITY, is the greatest blessing and help that ever came into my life. —*Mrs. H. R. H.*

Portland, Ore.—I want to write you how much good UNITY has done one of our neighbors. I loaned her a copy, and she said it was just what she had believed for eight years from reading her Bible. She showed me passages she had marked in the Bible that corresponded with Unity teaching. She subscribed for it for herself and twenty friends. She invites all who wish to come to her home, and reads and explains UNITY to them. Her husband teaches it in his Sunday School class; so you see how much good it is doing. —*M. L. A.*

North English, Iowa.—I have gathered a harvest of wisdom from the pages of UNITY, and have been uplifted spiritually. I removed a leaf with the words, "Through the Christ Mind my eyes have been opened to the kindness of God," and placed it on my left knee, which had been injured by a fall and had been in a bad condition for over two years. I did so with the belief that I would be relieved, and I was.—*Mrs. M. E. C.*

Bellville, Ill.—I am a constant reader of your literature, and have great faith in its wonderful healing power. I have been greatly helped by a little song printed in UNITY, "God is love, that love surrounds me." It is just the thing for busy people like me, who have little time to sit down and read. I sing it from morning until

night. I hope you will publish more songs. My health is fine.—*Mrs. L. S.*

Murfreesboro, Tenn.—I look forward to the time my *UNITY* magazine is due just like a hungry child; it always contains so much good reading. I am so well and happy, and feel such a spiritual quickening. I am so thankful that I ever came in touch with *Unity*; it has done so much for me.—*Mrs. R. W. V.*

St. Paul, Minn.—My husband was greatly interested in the May 8th issue of *Weekly Unity*, especially in the sermon of Mr. Charles Fillmore. It is filled with helpful things. I have received much help from the booklets you have so kindly sent me, and so thoughtfully marked. They came to me when I needed just the help they contained.—*Mrs. C. P. N.*

Fort Russell, Wyo.—I have been wonderfully helped through *UNITY*, for which I am very thankful.—*Mrs. P. W.*

Dover, N. H.—I derive great pleasure and comfort in reading *Unity* literature. I feel that I am making progress, and gaining confidence in the reality of Spirit, and its omnipotence.—*J. H. B.*

Staunton, Va.—Tinnie Wheeler's "Is The New Thought Practical" hit the spot with me and led me to subscribe to *UNITY*. It was in a sample copy sent me by an unknown friend. I think a sample copy may sometimes do more good than a full subscription, for a "sample" is usually tasted, and a subscription is not always appreciated.—*G. W. H.*

Mauston, Wis.—We all read *UNITY* and are trying to live it, and there are no words at my command to tell you what comfort—what a help it has been to us all.—*Mrs. J. L. A.*

Manchester, N. H.—I have enjoyed the little *Weekly* very much, and love *UNITY*. I have but little time each day that I can call my own, so gain slowly in grasping the Truth, but I have found that I can truly realize, "I will fear no evil."—*Mrs. F. P. A.*

Woodstock, Ore.—I am thankful for the help that has come into our family through reading *UNITY* and *Weekly Unity*. My health is very much improved, and I am as strong as I ever was. I know all things are mine through the Jesus Christ consciousness. I thank God for this blessed Truth.—*Mrs. C. G.*

Boonville, Ind.—My faith in God grows stronger each day, and I am much happier since I have found his teachings so beautifully expressed in the dear *UNITY* magazine.—*E. S.*

Carbondale, Pa.—I so enjoy the little magazine, *UNITY*, and am already looking forward to the next number most eagerly. I read and re-read it.—*O. H. H.*

Portland, Conn.—This morning I wrote you asking for help, but the postman who took the letter left me *Weekly Unity*, and in the article, "The Beatitudes," I found just the help needed. The

help was on its way to me while I was writing—yes; before I wrote.
—*L. T.*

Rusk, Texas.—I thank God for all the comfort and spiritual help I have received through your ministry and the study of the blessed Unity literature. I am studying Mr. Fillmore's "Lessons in Christian Healing," also weekly and monthly UNITY. They have been a wonderful uplift to me, mentally, physically, financially and spiritually, showing me the wondrous light that I should follow. I am growing stronger, and going one step higher each day. My life would have been a blank of darkness if it had not been for the message of cheer and hope which has come to me through your dear instructions.—*Mrs. M. C.*

Chicago, Ill.—Inclosed please find \$1 for next year's UNITY. I could not get along without it now. I find myself looking for it long before the 15th of the month. In my opinion it is the most sensible, most instructive and most satisfying magazine I have ever read, and is worth many times the price.—*Mrs. G. M. H.*

CORRESPONDENCE SCHOOL

Somerville, Mass.—To me Lesson Seven has been the best one yet, and more and more I appreciate this privilege. My Sunday School class has blossomed into a mid-week gathering of eight women who enjoy studying these lessons. They seem to feed all.
—*S. E. N.*

Houston, Texas.—I inclose questions and answers to Lesson Two. The quickening spiritual Truth realized and manifested through the earnest study of these lessons is beyond description. It may be clearly seen that when the study of Truth becomes the first consideration, the last enemy will be destroyed. —*W. H. R.*

Detroit, Mich.—I find that each lesson becomes more interesting and beneficial, and I am enjoying them very much.—*C. E. K.*

Grand Junction, Colo.—I am returning the lesson and eagerly await the questions. I have received added light and understanding while studying this beautiful lesson. I realize why it is so important that to our faith we add understanding, that our word may be the Word of Truth spoken in "his name," the Christ consciousness, and not from the personality.—*Mrs. E. D.*

Elizabeth, N. J.—I am returning Lesson Seven. You make it all very clear and helpful, the rest lies with the student. I find that "added knowledge does indeed bring added responsibility."
—*Mrs. B. K. C.*

Buffalo, N. Y.—I am writing to tell you that my husband has given up drinking and smoking. For four months he has not drunk any. What a blessing it is to this house.—*Mrs. W. S. J.*

A FREE BOOK

Last February we offered a cloth bound copy of "Christian Healing," by Charles Fillmore, to every reader of UNITY who selected the best chapter in the book. There were many responses, and every chapter had its champions, but the Twelfth Lesson—Love, was selected as the best. Forty-nine people chose that chapter, and they were all sent a copy of the last edition of the book, with the author's inscription and autograph. Some of those who selected other chapters have given such good reasons for their choice that we have decided to have another contest, and give them an opportunity to get a book by pointing out the *second best chapter*.

The following rules must be observed in making selections:

1. Only one choice can be received from each applicant.
 2. The name of applicant with address and date of writing should be written at the top of the paper. Following this the name of the chapter chosen should be given, and then the reasons for its choice.
 3. Only one side of the paper should be used.
 4. No other communication should appear on this sheet.
 5. This sheet should be inclosed in an envelope addressed to "Christian Healing" Department, Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.
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Suppose a tobacco chewer or alcohol drinker, who desires to excuse either chewing or drinking, quotes this text: "To the pure all things are pure"—how would you answer him logically and convincingly? You would be interested in how this and similar questions are answered, and the quotation logically applied, in the 22-page leaflet entitled, "Eating and Drinking to the Glory of God." It is good for missionary work. Prices: single copy, bound in special paper cover, 10 cents; in neat tract form, envelope size, single copy 5 cents; a special price of six copies for 10 cents is now given where the tract is desired for free distribution. Address Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

Kenosha, Wis.—I shall always be grateful to the friend that lent me UNITY five years ago. It was the first one I had ever read, and I could not begin to tell the comfort I have received in reading them since. I want to make sure of it for three years to come. I send you my best wishes for your success in all your undertakings.—Mrs. E. G. T.

"Study Suggestions for Beginners in Metaphysics" is a leaflet that will help you in the selection of literature along the lines of thought followed at this center. It will be supplied free by the Unity Tract Society.



VOL. XXXVII KANSAS CITY, MO., AUGUST, 1912 No. 2

HAPPINESS—THE RESULT OF TRAINED MENTAL ACTIVITY

*Lecture by Sophia Van Marter before the Unity Center,
305 Madison Ave., New York City*



MERSON says, "Wit is a magnet to find wit, and character, to find character." We might add, spirituality, to find spirituality; and, as our subject today is Happiness, we will add to that, and happiness, to find happiness.

Let us take for our thought in the silence, "Behold, I bring you good tidings of great joy," for good tidings bring happiness. Whenever we have good tidings and great joy, we are sure to have happiness.

We will read from the Bible a few verses which I have compiled as appropriate for our subject today. It is written in Proverbs, third chapter, beginning with the thirteenth verse:

"Happy is the man that findeth wisdom, and the man that getteth understanding.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

"Length of days is in her right hand; and in her left hand riches and honor.

"Her ways are ways of pleasantness, and all her paths are peace.

"She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

Then we find in the sixteenth chapter, twentieth verse, "He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he."

And Prov. 29:18 reads: "Where there is no vision [where you have no ideal], the people perish: but he that keepeth the law, happy is he."

"Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches" (Prov. 24:3, 4). Could you desire more than that?

And Jesus said, "If ye know these things, happy are ye if ye do them" (John 13:17).

Now a verse or two about joy, because, where happiness is, there is joy, and if you are joyful you are happy.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed on our solemn feast day. For this is a statute for Israel, and a law of the God of Jacob" (Ps. 81:1-4).

You see they were commanded to keep their *solemn feasts* with joy.

Emerson says, "Many times the reading of a book has made the fortune of a man—has decided his way in life." Let our thoughts dwell so sincerely and so earnestly on the subject today that we may find something larger in life than we have ever thought of before. And, because of this thought that one book had made a difference, I thought perhaps one poem might make a difference, and so I am going to read a poem by Ella Wheeler Wilcox:

"Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

"Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or self,
Say so: if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

"Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true."

Let these words sink deep down in our hearts. Make them true to ourselves.

As we have said, Emerson said sometimes a book had made a man's fortune by deciding his course in life; perhaps this poem may change the course of your life.

It is said of Lord Chatham that when he had an address to make in Parliament, he would take his dictionary and run his eye down a column of words until he found his inspiration. Now, usually a dictionary is thought to be rather disconnected and uninteresting reading, and we would not, as a rule, find our inspiration in a dictionary, unless, like Lord Chatham, we were looking there for it. I took my dictionary, when I thought of my subject (not Webster's, but my Cruden's Concordance of the Bible), and looked up the word "happy," and found those verses which I have read to you; and, as I was taking down some of the references, I noticed that it said, "See Bliss and Blessed" (for both are from the same root). Then I found references to feasts, and solemn feasts, and I looked them all up; also, many references to joy. I did not look up all of these, for I should have had to read the greater part of the Bible. This is just a book of joy—all full of joy.

"But," you say, "what about the solemn feasts? There were some." Yes, we will just look at those first.

If you will take up the books of Ezra and Nehemiah, written during the time of the Jewish captivity in Babylon, their darkest hour, the time of their greatest woe and misery, you will find that Ezra and Nehemiah had studied the book of the law, and we are told that they took the book of the

law, and called the people together and read to them, and explained the meaning of the law. And we read that they explained to them that they were not there because of something they could not have avoided, but that they were there by a very natural law, the law of cause and effect; that they were there in captivity because of their own thoughts; that their doings had brought them there. Then we read that the people wept. Why? Because they had been suffering all those years, and they had now discovered that it was their own fault.

If you will look up the eighth chapter of Nehemiah, you will see that when the people wept, Nehemiah rose and said to them, "Weep not." You have acknowledged your fault; you have seen the reason. Turn away from it; weep not, for this day is holy unto the Lord. You are not to have long faces and weep.

Then, in the tenth verse of that chapter, we find this wonderful sentence which is quoted so often. Write it deep down in your hearts and minds—"For the joy of the Lord is your strength."

It is joy, then, that is strength. There was a time when religion was thought to be a very serious affair, and so it is. But these people were beginning to have a different view of it when they were told that the joy of the Lord was their strength.

Most of us can remember that we found Sunday rather a dreary day when we were children. Oliver Wendell Holmes tells us that our Puritan ancestors, in their zeal for grace, lost sight of the graces. Yes, religion was rather a serious affair—rather a lugubrious affair for some. I remember once hearing Stephen Merritt, who has one of those smiling faces, tell this little incident in his early Christian experience. He said he had been to a very serious meeting, and he came away with the usual grave face; he stepped into a street car, and just after he had taken his seat, a party of young people entered the car, and presently he heard a young lady say to the young man sitting next to her, "That man would make a good trade-mark for a vin-

egar factory." He said the first minute he could get out, he did, and he had a good hearty laugh; and they say his face has smiled ever since.

Now, what we find is, that there was no trade-mark or label of a vinegar factory posted over the announcements of their "solemn feasts," but their "Order Book" said they were to keep them with joy and rejoicing; for "the joy of the Lord is your strength." At the solemn feasts it was made a positive duty to be joyful.

Sir John Lubbock once said that he thought the teachers ought to teach us the duty of happiness as well as the happiness of duty; that we should really look upon happiness as a duty; that it should be a part of our education, and part of our life.

Every one desires to be happy. You would not be normal if you did not. Sometimes a child can lead us. A little girl in the catechism class was once asked this familiar old question which we have all been asked, "What is the chief end of man?" and she said, "It is to know God, and to enjoy ourselves forever." We are to let in the spirit of joy.

When we know our Bibles, and when we know our God, the sorrow vanishes. There is no shadow on the face of the Infinite Love of God, and Jesus taught that he had come that our joy might be full. He said, "My joy I give unto you." He could not give us what he had not. If he did not have joy, he could not give it to us. He came to give us joy, that the joy of the Lord might be fulfilled in us, and that *our* joy might be full.

There is a way of achieving happiness as a duty. Yes, there is a way to go to work, and decide that we can be, and are going to be happy. A negatively good person is one who lets *things take their course*, and then "grins and bears" it as best he can, and then probably thinks himself a saint—possibly an abused saint at that.

You would not say a man is a good coachman who would let the horses take *their* course, and then "grin and bear" having the carriage broken to pieces, and probably

his bones also. A good coachman must know how to control, and this control is the result of mental activity over the movements of the horses.

It is just the same in the law of life. We must have control over the movements of our minds if we would have happiness. Achieve happiness by control, as you would achieve the guidance of your horses.

You say, "But what about the dark places—the places that are so dark and so dreary in my life?" There is a law of transmutation. We are to transmute these very things. We are to face them, and concentrate such strong thoughts of light and love on the darkest and blackest places in our lives that they become completely changed. A diamond is just a bit of charcoal on which intense light has been concentrated until it became intense heat, and then—lo, it was transmuted into a gem of dazzling splendor.

All gems are the result of concentrated heat. All fruits and flowers are the result of concentrated sunlight. Do not fight; you will only hinder your unfoldment. Suppose this plant should say, "O, I don't like those hot rays. Just put me in the shade—in the shadow of anything." Where would our leaves and our flowers be?

All the greatest glories in our lives are those we have achieved by facing the obstacles, and knowing that there is a concentrated love in us that can transmute them all into glory.

We must learn to transmute race beliefs. The other day a friend who is teaching his little girl to believe in life immortal here and now, wanting to efface from her mind any impression that a funeral that had just taken place next door might have left, took her little fat hand, and he said, "Look here. You have a lot of bracelets on your wrist, and people tell us that the bracelets mean long life. Evidently you are going to live forever." She was delighted. "Yes," she said, "a lot of bracelets. Now, daddy, let me look at your wrist." She took his hand and bent it, and said, "O, you have got a lot of bracelets, too." Then she looked at her uncle, and said, "O, Uncle Tom,

you will surely live forever. You have got bracelets even on your forehead!"

Now, let us take the bracelets, even on the foreheads, the race beliefs, and let us say of time and age, "They cannot master me. The things of this world which have seemed the worst and greatest miseries and woes shall not oppress me. I am going to say of these bracelets as the little girl did. They shall mean to me life everlasting. They shall be transmuted into joy and into happiness, into gladness and into glory." Every one of these things, if we face them or transmute them, as I have said before, will become a great joy as we become overcomers. Do not let us give in to the race beliefs in age and woe and misery and sin and sickness. Let us face them all, and transmute them all.

As I have said, people often say, "O, but this is a very dark place, and things are slipping from under me, and everything is going to ruin." Do you know that sometimes when you think things are going to ruin is just exactly when the Spirit of God is working out the very best thing for your happiness? If you see the glory ahead of you, and rejoice in it, and in everything give thanks, you will find that it will all be transmuted into glory. It depends upon ourselves, and the way we face the situation.

Some time ago I met a young man whose hair was snowy white, and during the course of the conversation some reference was made to his hair, and he said, "Yes, it turned white like this in one night." And he told us this incident: He said some years ago he was in the Alps, and he went to one of those hotels away up high on the mountains. One evening there was such a glorious, brilliant sunset, that he looked at his watch and as it was not quite dinner time, he said to himself, "I am just going to take a little walk up here alone. This path is plain." So he walked up the path, and a little further, and he saw the sun was still shining on some of the mountain peaks beyond, and he walked a little further. By and by, when the sun had set, he looked for his path, and he could not find it.

It grew very dark, and he remembered that near by there was a precipice more than a thousand feet deep, and he said, "O, I know I am near it. I hope I am turning away from it." It was very dark, there being no moonlight that night. He walked on, and presently he slipped, and as he slipped, he thought, "Oh, I am going down the precipice," and he reached out his hand and gripped a little bush or twig, and there he hung for what seemed to him ages and ages. He clung onto the little twig, and he prayed, "Oh, where is now thy God? Does not God hear prayer?" And there he clung to his little twig. Presently he felt it giving way. In one minute a thousand thoughts flitted through his mind, and he thought of Prometheus, bound to the rock, and he said, "I shall be flung, if not to death, worse than that, and will the eagles come while I am still living? No one will hear me, for I have called, and no one has heard." Then the twig gave way, and he fell—about half a foot, and he was on solid ground. He reached out and found it was solid all about him, and then he found he had fallen where he was protected from the bleak winds. "So," he said, "I curled up for a little while, and by and by, when the early morning dawn came, I turned around and found I was near the path," but his hair had turned white.

Now, do you see? What do I mean? Why, the giving way of that twig which he thought was his salvation, which he thought was his only hope—the giving way of that twig was his salvation. It was the giving way of the twig that landed him on *terra firma*. It was the giving way of the twig that placed him where he did not have to hold on in agony.

What do I mean? When we see things slipping from under us, remember: *things* are only little twigs and can never save us from ultimate destruction. We only *use* things, and we must be sure not to hold onto them too long. We use the bridge to cross the river, but standing on it, day in and day out, would not give us perpetual life and joy. We must learn and obey the laws of God, that we may

always be on the solid ground of Infinite Love, joy and happiness.

O, when you have once entered into the consciousness of God, and know that God is yours, and God is All, and that you are dwelling in God, and God in you, you will not have to fear, even in the mountains; but it will be wiser to take guidance before you go for a climb in the mountains.

It is said that when a tiger once tastes a man's blood, he is called a man-eating tiger, and he is no longer satisfied with the lower animals; and so we, when we have once tasted of the glory of God, and felt the thrill of Infinite Love, and felt it vibrating in every fiber, knowing that every atom of our being is alive with God, we are done with the animal pleasures, and with the animal satisfactions. We shall find happiness beyond anything that we have asked or thought. We shall find the true joy then—the joy which no one can take from us. And, do you know, you will find that, as you come into this consciousness, and claim the love of God, and know that you are one with it, all things will be added unto you? When you are filled with the consciousness of the presence of God in you, all things will be added, whatever you need, whatever you want, and whatever you ask for.

Go to work, then, to find happiness in the right way, just as you go to work to solve any problem. You will find that everything is going to be added unto you. But the first step, you will have noticed, is joy. You must first have the joy of the Lord in you before you can do anything.

And the next step? Well, then, face everything with joy. Count it all joy, no matter what the conditions are. Count it joy; call it joy. Say, "This is bliss, bliss Absolute. In this very thing will I rejoice." Rejoice always, and give thanks.

This is not exactly story-telling day, but the stories seem to come.

It is better for us to follow the example of the monk, Basil. It is said that this monk was excommunicated by

the Pope, and that, of course, was a very great blow to all good Christians of those days. So when he died, a special angel of darkness was said to have been sent to take Basil to the place of torment. After he had taken him there, the monk looked around, and he was so jolly and so bright, and saw something so good in everybody, found so much good in every one, and even in the place, and radiated so much happiness, that the angel who was told to take him there said, "There is no use keeping him here. He is making a heaven of this place, seeing the good everywhere, radiating so much joy, peace and happiness, and telling everybody how good they are. This is becoming heaven." So he took him to another place where it was darker, and where he would surely be tormented; but the monk looked around, and he found even there something good in every one, and talked happiness, until that place became all joy and heaven. Then the angel said, "No use taking him anywhere else. I am going to take him back up to heaven and see what they say." So he took him back up to heaven, and told them, so the legend reads, that this monk had made a heaven wherever he went; and so they let him into heaven, and canonized him as a saint.

Now, if you want to be canonized as a saint—I don't mean in some book—if you want to know the joy of happiness, just realize that you can make everybody happy; that you can be so happy that you can radiate it everywhere, and that there is always something good you can see in every one, and something good you can say, and something loving you can do for every one.

Emerson tells us, "Every spirit builds itself a house; and beyond its house, a world; and beyond its world, a heaven. Know, then, that the world exists for you. For you is the phenomenon perfect. What we are, that only can we see. All that Adam had, all that Cæsar could do, you have and can do. Adam called his house heaven and earth; Cæsar called his house Rome. You, perhaps, call yours a cobbler's trade; a hundred acres of ploughed land; or a scholar's garret. Yet line for line and point for point,

your dominion is as great as theirs, though without names." Build, therefore, your own world. There is no limitation. It is all there for you. There is no use in our mourning and saying, "If we only had what Carnegie has, or what Rockefeller has." All that they have and are and ever were is for you, in so far as you can use it; but you have got to find it within yourself. It will never do you a bit of good if you get it from the outside. None of the fruit and the flowers that are hung upon a tree belong to that tree. If you are going to have happiness there is just one way of getting it—drawing it forth from within your own inner consciousness; because you are one with God, and manifesting such joy and such happiness and such ability and such power that you cannot be limited.

Nothing shall by any means limit you if you realize your oneness with God, and then your oneness with joy and peace and power and might and dominion.

To turn to Emerson again, he quotes Bonaparte as saying that the great captains are those who have faced the obstacles and found a way around, or through, or over them. If you have not faced the obstacles, then you cannot claim to be great—faced them, I mean, and overcome them. Consider them all joy.

Emerson also says, "An institution is the lengthened shadow of one man [or, as we would say, the radiation]; as, the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. Scipio, Milton called 'the height of Rome'; and all history resolves itself very easily into the biography of a few stout and earnest persons."

All that these men were or did is for you. Let us decide to have great ideas and ideals; that our happiness shall come from being something that is worth while, and doing something that is worth while, making the world better because we are in it. Let us go home from here today and say, "The world shall be better because I am in it." Say to yourself, "I am going to be so filled with the God consciousness, the life of Christ within me, that the world is

better and brighter and more glorious because I am in it."

I do not often read the newspapers, but the other day some one left a paper here, and the first thing I noticed was an interview with the Duke of Sutherland. This is what he said: "There is no greater joy to be found anywhere than doing something worth while—something that has a result to be attained; the result making us worthy of ourselves and our fellowmen."

Let us, as I have already said, do something, and be something that is worth while, and that will uplift humanity. Let us know that, as we come into the Christ consciousness, we cannot be insignificant little beings. We must radiate that Infinite Life which is within us. We must radiate the joy; we must radiate the peace; we must talk happiness. We dare not talk anything else. We must talk joy and peace and life. "Let him that is weak say, I am strong." Let us come so definitely in touch with the Divine that a new heaven and a new earth shall be formed; and always, and at all times, let us remember that the "joy of the Lord is our strength."

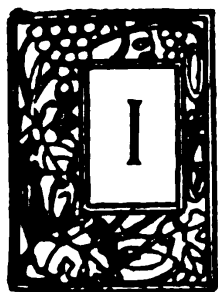
There is no evil thing we cannot overcome. Say not thy evil instinct is inherited, or some trait inborn makes thy life forlorn, and calls down punishment that is not merited. Back of thy grandparents lies the great Eternal Will; that, too, is thine inheritance—strong, beautiful, divine, sure lover of successes. For one who tries, there is no noble height thou canst not climb. All triumphs may be thine in Time's futurity, if whatsoever thy fault thou dost not faint or halt, but lean upon the staff of God's security. Earth has no claim the soul cannot contest. Know thyself part of the Eternal Source; naught can stand before the Spirit's face. The soul's Divine inheritance is best.—*Ella Wheeler Wilcox.*

"Where is there a brighter, warmer spot than in the sunshine we create for others? It is the inglenook of happiness."

THE WATER OF LIFE

JOHN L. CHESNUTT

[This article is the third in a series on Baptism, and completes the series.]



IN passing through Samaria Jesus once asked a Samaritan woman at Jacob's well for a drink of water. A remarkable conversation ensued in which Jesus said: "If thou knewest the *gift of God*, and who it is that" speaks to thee, "thou wouldest have asked of him, and he would have given thee *living water*" (John 4:7-15). The woman did not understand; she was too literal. But, like some in every age, she was willing to drink the *living water* he would give her, providing it would require *less work* (v. 15). Like some in this day also, she could not turn her eyes and her faith from *natural water* long enough to catch a glimpse of the *living spiritual water* falling from the fountain of Life above (I Cor. 10:4).

On a feast day Jesus said, "He that believeth on me, as the Scripture hath said, out of his inward parts shall flow rivers of *living water*" (John 7:37-39 Em. Dia.). But many of the people did not understand, even as some do not understand in this age; they do not perceive that "the things that are seen are temporal," while the unseen or spiritual are the real and the eternal (II Cor. 4:18), and they are slow to turn from the *shadow* to the *substance* (Heb. 8:5; 9:9-11; 10:1; Col. 2:17).

Jesus said: "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him," and "Except ye eat the flesh of the Son of man and drink his blood, ye have no Life in you" (John 6:47-63). The audience was too literal to understand; they did not see that flesh and blood, which seemed so real, were merely *representative* of the *spiritual* and eternal Substance and Life, which we must assimilate in order to embody eternal Life.

Let him who is ready for increased Light visit the weakening churches of the present day, look at the "baptismal fount," and then understand the prophet who said: "My people have committed two evils: they have forsaken me, the *fountain of living waters*, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Should not we, in this age, be more willing to turn from the shadow to the real, from the natural to the spiritual?

Born of Living Water

Jesus told Nicodemus: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:3-12).

Nicodemus did not understand; he tried to understand it literally, as many do in this day. To such Jesus might say now, as then, "Art thou a master in Israel and knowest not these things?"

The ritualists in this day assume that being "born" of water means being "baptized" with water. But if being "born of water" means baptized with water, and being "born of the Spirit" means baptized with the Spirit, then Jesus requires *two* baptisms. But we know this text cannot require *two* baptisms, for in the Christian dispensation, since the beginning of Jesus Christ's baptism, there is but "one Lord, one faith, and one baptism." Therefore we must conclude that "*born of water*" cannot mean baptism in material water.

Let us be logical. Jesus said that like produces like: "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit"; therefore we may logically conclude that "that which is born of *water* is *water*." With this fact in mind we know that one dipped in *natural* water is *not born* of water, and does not receive spiritual life from the water, hence the word "water" in this text must refer to "*living water*," the life-giving water which Jesus offers, that all may "drink into one Spirit" (I Cor 12:13).

There is no text which says that one cannot enter the kingdom of God if he is *not* baptized with water, and there

is none that says baptism in water even assists us to "see" or to "enter" into the kingdom.

Simon, dipped in water, remained in the "bond of iniquity"; but no one will deny that Cornelius, baptized and filled with the Holy Spirit, was *in* the kingdom, *before* the "astonished" brethren dipped him in water.

"Born from *above*" (v. 3 margin), said Jesus. If from *above*, then let us look *up* for the *living* water, and not *down* to the natural; let us look to that "living water" which cleanses and quickens spiritually, instead of to the natural, which cannot.

The phrase, "born of water and the Spirit," may be understood by bearing in mind: (1) That all things are done by the Word; (2) that the Word is both Spirit and Life—Substance animated with Life; (3) that the effect of the Word is both *cleansing* and *quickening*, and (4) that the transformation which constitutes the new birth is spoken of in the Bible as consisting of *two* parts—a putting off of the old man and a putting on of the new (Eph. 4:22-24); repentance and conversion (Acts 3:19); a regenerative *washing* and *renewing* by the Holy Spirit poured out upon us through Jesus Christ (Titus 3:5, 6). "Born of water" evidently refers to the *cleansing* effect of the Word, while "born of Spirit" refers to the *renewing* or quickening effect; and thus are we born of the Spirit and the Life in the Word.

The Washing of Regeneration

Let us turn our eyes from the literal to the spiritual, remembering that the Spirit and Life in the Word are both cleansing and life-giving, and the meaning of the following texts will become clear:

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which *liveth* and abideth for ever" (I Peter 1:23).

"Of his own will begat he us by the word of Truth" (James 1:18; John 1:12, 13; I John 3:6, 8, 9).

"That he might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26)—the living water

in the Word; "Sanctify them through thy Truth, thy Word is Truth" (John 17:17).

"Now ye are clean through the Word I have spoken unto you" (John 15:3, 7).

"The words I speak unto you, they are Spirit, and they are Life" (John 6:63; 1:1, 4).

"Washed, sanctified and justified, in the name of the Lord Jesus, by the Spirit of God" (I Cor. 6:11).

He saved us by a regenerative washing and renewing by the Holy Spirit, poured out upon us through Jesus Christ (See Em. Dia., Titus 3:5, 6).

"Then will I sprinkle *clean* water upon you, and ye shall be clean. . . . A new heart also will I give you, and a new Spirit will I put within you. . . . I will put my Spirit within you" (Ezek. 36:25-27).

"Having our hearts sprinkled from an evil conscience" (Heb. 10:22).

"So shall he sprinkle many nations" (Isa. 52:15).

"This spake he of the Holy Spirit which they that believe on him should receive" (John 7:37, 39).

The Life-Giving Baptism

"Ye are COMPLETE in him who is the head of all principality and power: . . . Buried with him in baptism, wherein also ye are *risen* with him" (Col. 2:10-14).

This text does not mention *water*, but ritualists generally assume that it means "baptism" with *water*.

Paul wrote to the Ephesians, the Galatians, the Romans and the Corinthians about this "baptism" which accomplishes such wonderful things for men, and it will be wise to compare these related passages and note just what Paul claims this marvelous baptism does for us, as this will enable us to form a logical conclusion as to *which* baptism can do the work *claimed*.

The Spiritual Transformation Effected in This Baptism

1. Being dead in sins we are *raised*, quickened or resurrected with Christ, into *new* life, becoming new creatures in this baptism (Rom. 6:4, 11; Col. 2:12, 13; Eph.

2:1, 5, 6; Gal. 2:20; Rom. 8:10, 11; II Cor. 5:17).

2. This baptism buries us with Christ into *death to sin* so that we do not continue in sin (Rom. 6:2-12).

3. In this baptism the "old man of sin" in us is crucified, buried and put off (Rom. 6:3-6; Gal. 2:20; Eph. 4:22-24).

4. By this baptism we are baptized *into* Christ and put on Christ (Gal. 3:27, 28; Rom. 6:3; I Cor. 6:15, 19; Col. 3:9-11).

5. By this baptism we are baptized into the *one body*, thereby becoming members of the Christ-body, the temple of the indwelling Holy Spirit (Rom. 6:3; Eph. 2:21, 22; I Cor. 12:12, 13, 27).

What a marvelous change! "Delivered from the power of darkness and translated into the kingdom of the Son of his love"! (Col. 1:13, 14).

But there is not one text in the whole Bible which affirms that baptism in *water* accomplishes even one of these very important things; there is not one text which says that baptism in *water* has any connection with, or in any way assists in accomplishing these desirable things.

Let Paul interpret himself and explain how these five important things are accomplished in man. He says plainly, "By one *Spirit* are we all baptized into one body (I Cor. 12:12, 13, 27). From this it is evident that baptism into the *Spirit* of Christ is baptism into *Christ*, as no one can deny, and it ought to be self-evident that nothing short of this baptism in the Christ-Spirit *can* be baptism into Christ.

Accepting Paul's plain statement that it is by baptism with the Holy Spirit that we are baptized into the one body, it logically follows that we are then "all one in Christ," and constitute the "body of Christ, being members in particular."

That baptism with *water* does *not* baptize one into Christ is evident from the fact that *after* Simon was baptized with water he was still "in the gall of bitterness and the bond of iniquity"—not "*in Christ*."

Baptism with *water* cannot "crucify" the "old man of sin" in us. Paul tells us plainly that it is "through the Spirit" that we are to "mortify the deeds of the body" and live (Rom. 8:13). He says further, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24), and the reason is, "If *Christ* be *in* you the body is dead unto sin; but the Spirit is life" (Rom. 8:9-11, Em. Dia.).

Risen with Christ

In baptism with *water* the person is "raised" from the water by the preacher's arm. In the baptism with the Holy Spirit we are "raised," "quickened" or "resurrected" into "new life," becoming "new creatures" by "faith in the operation of God." Paul explains what he means by the "operation of God" by saying that we are "quickened" or "raised *with Christ*," "by his *Spirit* that dwelleth in you" (Rom. 8:2, 11; Col. 2:12, 13); and that we are "strengthened with might by his Spirit in the inner man" (Eph. 3:16).

Paul makes it plain that this "quickening with Christ" into new life cannot be by means of "works" consisting of "divers baptisms, carnal ordinances," etc., "lest any man should boast" (Eph. 2:1, 5-9, 15; Heb. 9:10, Em. Dia.). He makes it clear also that we "are *builded together* in Christ" by the *Spirit* for an habitation or temple of God (Eph. 2:21, 22; I Peter 2:5).

If immersion in water is "planting" (Rom. 6:15), as some ritualists assert, Paul had to *replant* some whom Apollos had "planted" in water (Acts 18:25, 26; 19:1-5; I Cor. 3:6). But planting in water is not "planting in Christ."

In the Likeness of His Death and Resurrection

One can be put to death and raised into Life in the "likeness" of Jesus Christ's death and resurrection, only by a *like* method and by the same power. "Through the eternal Spirit Christ offered himself without spot" (Heb. 9:14), and by the Spirit was he "quickened" (I Peter

3:18; Rom. 8:11); likewise we should mortify the lusts of the flesh through the Spirit and by it be quickened into new life.

There is neither "death to sin" nor "resurrection into life" in dipping in water, but no one can deny that baptism with the Holy Spirit is baptism into *Life*, and into freedom from sin and lust, for "it is the Spirit that quickeneth," and it is the "Spirit of Life in Christ" which frees us from sin and death (John 6:63; Rom. 8:2; I Peter 3:18).

If baptism in *water* is baptism into Christ, into death to sin, and into new life, we know that Paul would not have thanked God that he had baptized so few, and if dipping in water *could* effect these transformations in man, surely Paul would have been "sent" or commissioned to do it.

Paul says he was sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance among them which are sanctified by faith" in Jesus Christ (Acts 26:18). Evidently God expected Paul to accomplish these things without dipping the people in water, for he did not "send" Paul to baptize them with water; and when experience showed Paul that such baptism hindered his work, he ceased to dip people.

These texts claim that a marvelous transformation is effected in man by *a* baptism; but Paul leaves no room for us to imagine that he meant baptism in *water* could effect the transformation, for he tells us plainly that the "divers baptisms and carnal ordinances" are abolished (Heb. 9:10, Em. Dia.; Eph. 2:15; Col. 2:14, 23).

The Baptism That Washes Away Sins

"Arise, be baptized and wash away thy sins" (Acts 22:16).

Ritualists generally assume that Ananias *intended* to command Paul: "Be baptized *in water* and wash away thy sins." They insert *water* in this text, and then proceed to "explain" that baptism in *water* does not *actually* "wash

away sins." But the baptism Ananias wanted Paul to receive *does* unfailingly "wash away sins." Paul tells us that we are "*washed, sanctified and justified in the name of the Lord Jesus by the Spirit of God.*" If baptism in *water* could wash away sins, we know Paul would not have expressed thanks that he had baptized so few.

By referring to the account of Paul's conversion the careful student will note that Ananias was sent to Paul for *two* things: (1) that he might receive his sight; (2) that he might be filled with the Holy Spirit (Acts 9:17, 18). He will note also that the other apostles, and the congregation at Cornelius' house, were baptized with the Holy Spirit at the time they received it and were filled with it; it is therefore logical to conclude that Paul also was baptized with the Holy Spirit when he received it through the laying on of Ananias' hands. Having received the *one* cleansing and quickening baptism with the Holy Spirit, the living water from above, who will contend that Paul must afterward be dipped in *material* water to *wash away his sins*?

Sins Remitted in Baptism

"John did baptize in the wilderness, and *preach* the baptism of repentance for the remission of sins" (Mark 1:4).

From this it is evident that John *practiced* one baptism and *preached* another; we know he *practiced* baptism in water, and the only question is, "What baptism did he *preach* for the *remission of sins*?"

Luke says John "*preached* the baptism of reformation" (Acts 13:24, Em. Dia.). Evidently he practiced baptism with water, but *preached* of a *reforming* baptism soon to begin. He baptized with water, but pointed to Jesus saying, "Behold the Lamb of God that taketh away the sin of the world. . . . he shall baptize you with the Holy Spirit" (John 1:26, 29, 33; Acts 19:2-6). The worldly people who came to him he called "progeny of vipers," and preached *reformation* to them, calling for the *fruits* of reformation which the reader may identify as the "fruits of

the Spirit" (Luke 3:7-17; Gal. 5:19, 24). Dipping in water will not produce the "fruits" that John demanded.

John never preached baptism with *water* for the *remission* of *sin*, but invariably preached of and pointed to Jesus Christ "who," said he, "shall baptize you with the Holy Spirit" and take "away the sin of the world." John dipped in the Jordan, but Jesus Christ baptizes with the Living Water of the River of Life, thus washing "us from sin in his own blood" (John 6:63; Rev. 1:5; 22:1, 2).

John baptized with water *unto* repentance (Matt. 3:1, 2, 11). The word "unto" indicates that his baptism with water preceded and pointed unto repentance, merely *typifying* the spiritual cleansing accomplished in one who turns from sin in repentance; but he *preached* of Jesus Christ's baptism with the Holy Spirit, which should come *after* we are led into repentance, as indicated by Peter (Acts 2:38; II Cor. 7:10; Phil. 2:13; John 16:8, 9).

What confusion among those who baptize with water! When the Ephesians who were baptized with John's baptism, supposedly "for the remission of sin," learned their mistake, they got a *second* baptism with water, by a preacher not authorized to baptize, and finally they awakened to the fact that only *one* baptism is essential, and it is *spiritual*; "For by one Spirit are we all baptized into one body." Let us profit by the experience of the Ephesians and avoid the confusion among those who practice baptism with water in this day (Acts 18:25; 19:2-6; Eph. 4:5; I Cor. 12:12, 13).

Baptism Doth Now Save Us

"The ark . . . wherein . . . eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (I Peter 3:20, 21).

The literal translation of this text reads: "Eight souls were carried safely through the water" (Em. Dia.). It

should be noted that Noah, who kept out of the water, was saved, while those immersed in water were drowned—evidently it was being *in the ark* that saved Noah and his family.

This text does not say that “baptism in *water* doth also now *save* us,” but ritualists generally assume that it *means* baptism in water; and yet, strange to say, few, if any, of them will admit that baptism in *water* really does *save* anyone. They “explain” that the text means baptism in *water*, which it does not say, and then “explain” that it does not really *save* us, whereas the text states explicitly that a baptism does actually *save* us.

There is not one Bible text which states that baptism in *water* saves us, or even helps to save us. Any one who has a Bible conception of that spiritual transformation which constitutes salvation knows that dipping in water cannot *save* us.

Paul sought by all means to *save* some, but he found that baptism in water hindered rather than helped, and he quit using it. If it was a “means” of saving people certainly God would have instructed Paul to use it, but he was not “sent,” or commissioned, to baptize with water.

Simon was baptized in water, but evidently he was not “saved,” for Peter told him that his heart was not right and that he was still in the “bond of iniquity.” Numerous instances in this day could be cited also where baptism with water fails to “save” the dipped.

No one can deny that Cornelius and his kinsmen and friends were “saved” (Acts 11:14-17) when they were baptized and filled with the Holy Spirit, and this *one* baptism which actually *saves* took place *before* the “astonished” brethren questioningly baptized them with water.

Peter explains that the saving baptism he refers to is “*not* the putting away of the filth of the flesh;” therefore he cannot refer to baptism with water, for dipping in water washes “away the filth of the flesh” somewhat, if it accomplishes anything.

Peter explains further by saying that this *saving* bap-

tism is the "answer of a good conscience toward God." There is no text which states that dipping in water is the "answer of a good conscience toward God," and we are told plainly that "divers baptisms, and carnal ordinances" *cannot* "make him that does the service perfect as pertaining to the conscience" (Heb. 9:9, 10; 10:1-22).

A "good conscience" is a conscience free from condemnation. Only those who are baptized into Christ and raised with him into new life by the quickening Spirit, their sins being forgiven (Rom. 8:1-11; Col. 2:13), are free from condemnation and possess a "good conscience."

The Likeness

The "likeness" between Noah's being saved in the ark and our being saved by the baptism with the Holy Spirit is plain: Noah, having faith, entered into the ark "because of the waters of the flood" (Gen. 7:7). The down-pouring rain drowned the wicked, but saved Noah by *raising* him *in* the ark; and so we who believe are baptized into Christ, our ark of safety, by the outpouring of the Holy Spirit; the "old man of sin in us" is put off and destroyed and we are "raised with Christ into new life." (Titus 3:5; Rom. 6:4, 6, 11; Col. 2:11-14).

Peter says this "baptism doth also now save us by the *resurrection* of Jesus Christ." If a "baptism doth now save us by the *resurrection* of *Jesus Christ*," it must be that baptism with the Holy Spirit in which *we* are *resurrected* into new life *with* Christ Jesus (Rom. 8:11; Col. 2:12, 13). The resurrection of "Christ *in* us is our hope of glory," and thus are we actually saved in spiritual baptism "by the *resurrection* of Jesus Christ."

Ye are complete in him, for it pleased the Father that in him should all fullness dwell. He has given us these "exceeding great and precious promises, that by these we might be partakers of the *Divine Nature*, having escaped the corruption that is in the world through lust" (II Peter 1:4).



BIBLE LESSONS

BY CHARLES FILLMORE

LESSON 8, AUGUST 25

THE VISIT TO NAZARETH.—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, Today hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and

led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT.—“*He came unto his own, and his own received him not.*” —John 1:11.

Truth is presented in such unpretentious garb, in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson Jesus represents the Spirit of Truth declaring its mission and power in the place of its development—the common, everyday mind. The highest spiritual truth may be flashed into your mind while you are performing the commonest duties of life. Nazareth is a type of inferiority; it was considered a community of commonplace, if not disreputable people. “Can any good thing come out of Nazareth?” Yet here in this scrubby village Jesus was reared—here in your mediocre mind the Christ Truth is expressed.

But we know these trite statements of Truth so well—they are so familiar to us, that we cannot conceive that they are the mighty power which we are seeking to relieve us from the bonds of sense. “Is not this Joseph’s son?” But in no other place will we find the Truth that sets free—the power that brings salvation from every ill is within thee; it is in the gracious words of the indwelling Christ. “This day is this scripture fulfilled in your ears.” Every day your inner ears are filled full of this Truth. You know the right, you know the just, you know the pure. This is the Scripture written upon the heart which is always filling you full.

Do you ask for a sign of power? Do you want miraculous healing without fulfilling the law of right thinking and doing? Then you are not receiving the Christ Spirit in its right relation. You are seeking the temporal instead of the eternal, and if you let this superficial phase of mind rule, you will reject the Christ Spirit and cast him out of your midst.

All permanent healing, all true and lasting reform of character, is brought about through spiritualizing the mind.

When the Christ "comes unto his own," he comes with this thorough process as the foundation of his work in the soul. The transient healing of a leper among thousands, or the temporary alleviation of the needs of a widow through the power of God, are not highly prized by those who seek thorough regeneration. These things are possible, but they do not last unless there is a sure foundation—a right relation established between the Creator and the created.

LESSON 9, SEPTEMBER 1

JESUS AND JOHN THE BAPTIST.—Luke 7:18-28.

18. And the disciples of John told him of all these things.

19. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?

20. And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

21. In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

22. And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.

23. And blessed is he, whosoever shall find no occasion of stumbling in me.

24. And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

25. But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

27. This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

28. I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

GOLDEN TEXT—"He hath done all things well."—Mark 7:37.

John the Baptist represents the intellect hemmed in, imprisoned in Castle Malcherus, through seeing sin and evil

large, and condemning them. Some people see the evil in the world as a power so formidable that it paralyzes all their efforts, and they accomplish nothing in the service of Truth. To them sin seems a reality, and they fight it and it fights back. In the end it imprisons those who stoop to quarrel with it.

The writer once heard some W. C. T. U. workers say that they were almost discouraged in their efforts because the evils of the liquor traffic seemed to be growing in the world faster than their power to meet them. Thus it will ever be among those who make a personal fight against evil—it will build its idea into the mind of the worker until he is bound in the prison of material illusion.

Sin and evil cannot be met successfully on their own plane of action—which is in material consciousness.

The Christ does not strive with sin and evil in its many forms, but asserts absolute spiritual dominion and “puts out” these “plagues and evil spirits.” When intellect (John) sends out its thought of doubt as to the identity of this miracle-worker, the reply is not one of argument, but of results—“the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good tidings preached to them.”

This is typical of that special development of the individual, where true reform begins. So long as there is a desire in the mind of any man for a drink of whisky, that desire will bring the whisky into visibility. That is a law fundamental to Being in its manifesting processes and it cannot be broken. “Blessed is he who shall find no occasion for stumbling in me,” means that the one who puts no obstruction of intellectual methods or ways in doing the Spirit’s work shall have blessings, or increase, in that which he is doing in the Christ way.

— Christ commends the one who strives to do good in an intellectual way as the greatest born of women; yet the *very least* in spiritual understanding is greater than this John the Baptist.

LESSON 10, SEPTEMBER 8

THE TWELVE SENT FORTH.—Matt. 9:35 to 10:8.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plentiful, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus;

4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

GOLDEN TEXT—“*He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*”—Matt. 10:40.

We get the most good out of Scripture study where we apply the lesson directly to ourselves. The life of Jesus is the life of every man written large. When we read the incidents of his life we profit in the largest degree if we take them as the possibilities within us. What he did we can do, if we think and act from the same standpoint that he did.

Right here is where man cavils, and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane

yields, he does not take into consideration the fact that he has other and higher fields of thought and action. There is a spiritual man, a mental man, and a body man; yet "these three are one." It is one *I* functioning on several planes of action. It is not claimed that the man who has centered his *I*, his attention, upon the body can bring forth the literary gems of Shakespeare. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet these are all to be compassed by man. It is not a question of accomplishment in one short life, or ten thousand lives—time, place and the various changes incident to human birth and death are ignored by one who sees the unity of spiritual forces. All the factors entering into man's being are visible to such an one and he says, "You shall do these things and greater."

Then man to know himself must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the *I Am*. This is represented in today's lesson by Jesus going about all the cities and villages teaching, preaching and healing. This represents the *I Am* in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony—"the people (thoughts) were scattered as sheep having no shepherd." The *I Am* must have agents to instruct the great flood of thoughts that surge about the consciousness—that is, the faculties of the mind must be spiritually disciplined and their right relation established, so that it will not be necessary for one's special attention to be directed at the will or the judgment in order to have them function in spiritual ways—they must be educated and then they will do the Master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them of authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind to which you give authority to cast out all discordant thoughts,

are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphæus (order), Thaddæus (elimination), Simon, the Canaanite (zeal), Judas Iscariot (appropriation).

Their specific work is in your own consciousness, the educating of your own *Is-rael* thoughts—the error or *unreal* thoughts are to be utterly cast out. The *I Am* roams the universe through, and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside of the individual consciousness.

“Go not into the way of the Gentiles and enter not into any city of the Samaritans.” If in healing another you lose vitality, you are letting your Andrew (strength) go “into the way of the Gentiles.” This is magnetic healing, which is forbidden by the Christ. You are authorized to *speak the word of strength* to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

LESSON 11, SEPTEMBER 15

JUDGMENT AND MERCY.—Matt. 11:20-30.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and

no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—“*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*”—Matt. 11:28.

Cities in the Scripture are symbols of fixed states of consciousness. As Jesus warned the scribes and Pharisees that harlots and sinners would get into the kingdom of heaven before them, so he rebuked certain states of mind fixed in self-righteousness. Chorazin and Bethsaida were doubtless cities of the Holy Land (although neither has been definitely located) and witnessed the mighty works of Jesus, yet were not moved to change their ways and accept the Truth. They are types of minds that are fixed in their ideas of what is religiously proper and do not open to the more interior phases of Truth. The openly wanton and wicked cities of Tyre and Sidon stand a better chance in the day of judgment. That is, those who are wholly wrong will offer no excuse when their sins or shortcomings bring them before the final law of adjustment—they will admit their errors and repent. But those who have a limited amount of Truth, which they hover over and declare to be the whole of Truth, are in danger of mental and spiritual crystallization.

Capernaum represents Christian sympathy, which has been exalted unto heaven but shall be brought down to hell, or Hades, the abode of the dead. That is, the sympathy that pours its thought-substance out to error. It is that sympathy that helps the sick along in their delusions by sympathizing with them. It mourns over the dead and adds the burden of death-thought to death. It joins with those who grieve, and grief wears its weeds of sorrow in every home, and every heart slows down its joyous

beats to meet the measure of the mournful thought. Yet the praises of the "sympathetic tear" are sung by poets; orators eulogize it and preachers enjoin it. Thus it is "exalted to heaven." But when Truth is revealed by her works, casting out these demons of sickness and raising these dead, then false sympathy is brought down to Hades—nothingness.

Jesus thanked the Father that the wonderful laws of Mind and Spirit were not made plain to the intellectually wise, because they would use them to further their personal ambitions. We see this exemplified in the present widespread movement in mental healing. The law is being appropriated by the intellectually wise, and they are using it to perpetuate the old mortal ways in money making, exalting the powers of personality, etc. But they will fall short. It is only the "babes," those who are innocent and childlike, willing to give up all of self and selfish aims, who will have the mastery of Israel revealed unto them. It is the obedient son only who has delivered unto him all the things of the Father.

All those who labor to build up mortal institutions, and thereby become heavy laden, are invited to come unto the Christ and have surcease for their souls. All those who are striving to sustain the demand of mortality, according to the worldly standard, are bidden to come to this meek and lowly Christ within and find rest.

LESSON 12, SEPTEMBER 22

THE FEEDING OF THE FIVE THOUSAND.—John 6:1-14.

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.
2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3. And Jesus went up into the mountain, and there he sat with his disciples.
4. Now the passover, the feast of the Jews, was at hand.
5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would,

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

GOLDEN TEXT—"Jesus said unto them, *I am the bread of life.*"—John 6:35.

Soul hunger is here represented as a "great company," and the question is, "Whence are we to buy bread, that these may eat?" Philip represents the Power capacity in man, which has to be called into action by direct appeal to it. Man is a great reservoir of capabilities that are not drawn to the surface and used, because not appealed to. When you want to do a thing, call up your Power Disciple and set him at the task. You *know* what your capacity is, but you must work it into expression under the Law.

Andrew is Strength, who discerns a *limited* supply of substance and life. He also requires a larger view of the omnipresent avenue. To him it is a "little lad." Before we have put them to use, all our faculties see things very small. Philip did not see how they could buy bread to feed such a multitude, and Andrew saw only five barley loaves and two small fishes, "but what are they among so many?" We are very apt to let our subconscious thoughts look at the capacity in us in this small way. Unless we

have the Christ understanding of the power of increase, our soul hunger continues. But he *knows* the Law and how to put it into operation so that our hungry thoughts shall be satisfied.

Soul hunger is often the cause of wan faces and starved bodies. People are running to and fro seeking satisfaction in various ways, yet not getting it. They are nervous, irritable, dyspeptic and anæmic, because they are not properly fed. The soul must be fed with Truth in order to live. A starved soul is a most pitiable thing. Christ alone can give such an one substantial food—his body (spiritual substance) and his blood (spiritual life).

Giving thanks in the right way always increases the substance and life. Luke says Jesus gave thanks, "looking up to heaven." This *looking up* is a necessary part of every spiritual demonstration. Many earnest Christians fail to get the increase because they do not *look up*. Not that heaven is up in the air, but because spiritual forces work through exalted thoughts, and these function in the top brain. So we always look up when we pray. In Mark the Greek word means "praised, celebrated with praise." Jesus knew the great law of increase through thanksgiving and praising.

The breaking of the bread and distributing it to the disciples, to be by them passed to the people, represents the breaking up of crystallized forces in mind, and setting them into action through the various channels or centers in the organism.

The twelve baskets which were left over signifies that the twelve faculties of the mind received benefit from this treatment, and that a reserve supply remained in the consciousness. When we go into the silence and deal with our soul powers intelligently, we get permanent results. The Spirit has tremendous potentialities right at hand. At first trial the appearances may indicate small results, but like the *few* loaves and *little* fishes, they will increase. Praise your talent and it will increase amazingly. Look up to heaven and give thanks that it has *unlimited* capacity, and your soul will be filled and satisfied with the spiritual outpouring.

TEMPLE TALKS

CHARLES FILLMORE

WHAT IS TRUTH?

Men have in opinion so weaned themselves from God that they are incredulous when one claims that the religion which Jesus Christ taught can in its purity be applied practically in all the affairs of life. They stand aghast when you affirm that you have tried it and that it cures your bodily ills, keeps you from accidents, helps you to prosperity and gives you greater energy, wisdom and peace. Yet Jesus Christ so taught and demonstrated in his life and the lives of his faithful followers. His was a doctrine of the ever-present now, and was grounded in universal principles that could be appropriated and used by all men under all circumstances. He said that all who followed his teachings should receive their reward here and now. He did not present salvation from sin after death, and tersely told the Sadducees who asked him about the resurrection, which was a tenet of their sect: "Have ye not read the word spoken to you by God, saying: I am the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living."

Here is the key to the situation, "He is not the God of the dead, but of the living." Thousands of so-called Christians are looking forward to death, when God is to "save them into life everlasting." They certainly do not get their authority from Jesus Christ. His was essentially a philosophy based upon the present, without reference to past or future. It is true he said, "I go unto the Father," but he always mentioned the Father as being with him, and his kingdom "within you," hence, we must conclude that he talked of an ever-present condition rather than a place.

The physical scientist tells us that time and space are but limitations of consciousness, simply conditions depend-

ent for their seeming existence upon some standard of time, weight or measurement. We can determine size and weight by comparison only. If everything in the visible universe were shrunk to one-half its size and weight tonight we would not discover the discrepancy when we awoke tomorrow. And if things could be decreased a half and we not know it, why could not the whittling process go on indefinitely. It certainly could and we should not be able to determine the difference. So you see upon what slim basis this material universe rests. These external things that we are taught to regard as eternal realities are mere pictures produced by a limitation of consciousness. As a race we are conscious of certain relations existing between things; and we transmit that limitation by heredity and education from father to son perpetually, and these relations are admitted as substantial facts until some less trammelled mind dares to think out of beaten tracks, when the illusion is discovered. Any one who will carefully analyze the phenomenal universe will sooner or later discover that it has nothing of reality in and of itself; that it is a moving panorama of the thoughts evolved in Mind, the only substance. This is the verdict of all thorough philosophers and is now being admitted by the advanced materialistic school. Fichte, the German philosopher, says:

“All the properties of matter are now viewed by scientific men as only so many forms of force; as, for instance, color is a modification of light, and light is taken to be a vibratory movement of the ether. This may be true, but color is certainly a sensation or an idea in the mind, and where there is no mind there is no color. Hardness or solidity is only a sensation of resistance; and when we touch an object and say it is hot, we mean that we feel a *sensation* of heat. If, as modern science affirms, all the properties of matter are forms of force, and we go one step further, as we inevitably must, and show that all force is spiritual, and all causation mental, then matter itself becomes only the manifestation of Spirit, and mind the only real substance. Berkeley affirmed that ‘there is not any

other substance than Spirit.' " (*Principles of Human Knowledge*. Sec. 7.)

All the affairs of life that have to do with time and space are related through sensation, and sensation is regulated by thought. Jesus Christ recognized this in all his works of merit, and told his followers how to accomplish what he did by using like methods. We say our external conditions are limited by our "consciousness"; he said "faith." In their inner meaning these words are the same. That faith which performs so-called miracles must be the consciousness that the things moved upon are mere effects of an invisible cause; therefore, faith is absolute knowledge of the true relations of Spirit, and when one has that consciousness all things are possible to him. Jesus said if you have this consciousness even as a grain of mustard seed, you can remove mountains. Therefore, when we attain a realization of that faith or consciousness by which we "know the Truth," and the Truth has set us free, why should it not be used to bring us into perfect health and harmonious relations in every way? If the religion of Christianity is not in its purity applicable to every department of life, then Jesus Christ was a failure as a guide for mankind. He said that those who believed on him should have salvation. That is, they should know how to solve successfully the problem of existence, and when conscious understanding was reached, have life age-lasting. If the orthodox religion of the day does not accept this promise literally, and demonstrate its truth in a practical way, it has not caught the spirit of Jesus Christ's mission.

Jesus did not represent that he had discovered a new way to save men, nor did he reveal his doctrine to a select few behind closed doors, nor try to copyright it or label it in any way whatever. He did not even give it a name. He knew that what he was telling was truth universal and inherent in all men, and only dormant through ignorance. He came to remind men of that consciousness within them which they had forgotten or willfully ignored. Faith in the Goodness of the Father, and perfect unity with him was

the burden of his teaching. He said this faith or state of one-ness with the Great First Cause would free men from that condition of discord called sin, and cast out that adverse consciousness called Satan, "a liar from the beginning." Both he and his disciples showed that such a state was attainable. They cured the sick, preached the gospel acceptably, cast out demons and raised the dead. This was carrying out the great commission which he always gives to all who accept him and promise to do his work.

Now the question is, have you the "mind in you which was in Christ Jesus"? If you have that consciousness which he had, and which he promised all should have who believed on him, you can heal all your ills, overcome all conditions of adversity and bring yourself into a state of serene happiness. This consciousness is the heritage of all men and it does not make any difference whether you are Christian, infidel or pagan. God didn't label any of his productions. He let Adam do that when he passed the animals before him to see what name he would give them. All that God created was pronounced *Good*, but Adam, or the limited consciousness of man, pronounced a part of it evil. Now Adam is still naming God's good work, and making himself ridiculous at the same time.

If you say that you are sick you have made a bad blunder in naming God's healthy production, and you had better change it at once. If you think you see sin in the world and are calling attention to it in your sermons or conversation, you had better quit it. There must be an error somewhere. God did not make any sin, and it may be that your consciousness is cross-eyed. Look sharp and you will see the good. If you are an infidel and sick or unhappy, you have forgotten that latent talent or faith quality within you which will bring you perfect health and harmony. If you are passing as a Christian and complain about sickness, or are proud, selfish, and not willing to give the coat off your back, or divide up your goods with the needy, you are no follower of Christ. He was a very practical man and knew what he was talking about when

he said: "Sell all and follow me." He knew that a man must unload before he could find that peace called heaven. He knew the way that faith or God-consciousness was produced. He knew that you could not develop that faith in God that would do works so long as you had a part of your faith centered in gold, silver, houses and lands. So also, if your faith is centered in medicine you cannot expect to develop the muscles of your God-faith so that it will heal you. It is also true that if you have faith that you will die and go to heaven, that same faith will eventually pull you right out of your body and send you off on a wild chase after heaven. You inevitably develop a consciousness proportioned to your faith, and your consciousness always locates you, geographically or otherwise.

Therefore, be careful to have faith in the Good God; then your faith will become Substance, Divine Substance that knows not evil, sin, sickness or death. Then you will manifest here and now that your religion is what you claim for it—a practical, living reality.

The thought of death acts not as spur to man,
But frets and hampers in the path of years,
What time he would forget and put down fears.
While hope of other life and future bliss
Begets for all the loss and ills of this
Weak resignation—check to life's strong plan.

In place of future hopes throne present deeds,
And show me how an earthly heaven to win
And teach men's hearts how joy can keep out sin;
How blind can see, lame walk and dumb can sing,
And old confusion, old disease take wing,
For Christ-law holds relief for daily needs.

—*Mrs. Arthur Parks Smith.*

If the day and night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-smelling herbs—that is your success.—*Maeterlinck.*

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

THE STORY OF LOVIE

NOTE—*The first chapter of this little story in July UNITY is descriptive of the ideal spot chosen for the staging of the characters that are to take part in the working out of the higher ideals of life. In the present chapter the type couple are introduced, who exemplify the beauty and purity of love as it exists between untarnished souls.*

Chapter II

THE LOVERS



HE listening birds heard the "old story" over again, but not after the old manner, for these young lovers possessed a love that not only enriched and ennobled their own lives, but radiating out, spread joy and warmth to all about them. He was saying to her:

"Do you know, Trixy, this is sacred ground to me? I stood upon this very spot once, when I was so young that my memory holds nothing of that time save this one indelible picture. My mother stood beside me, as you do now. There were soft, white clouds floating in the sky, and as I stood gazing up through the branches of this giant oak it seemed as if it reached and reached until it touched the far-away sky, and I wondered, could I climb up there, if I would be among the clouds and stars and angels. I told my happy fancies to my mother. I shall never forget her glorious smile as she drew me close to her heart and told me there were greater heights for her dear boy to climb. And then she put into my hand an acorn that had fallen, and explained to me how this great tree had once seemed a helpless little mite like that, but in its heart had held the

germ of this mighty promise it has now fulfilled. Then she broke the shell of the little acorn and showed me how tiny was the image of the oak tree slumbering there, and how like that acorn there slumbered in me the image and likeness of a divine *possibility* which I should bring forth some day to tower among mankind even as this giant oak towers among its comrades. I was to be great and good and noble and mighty. A great thrill of joy swept through my being and something awoke within my little heart that made it feel strong and able to bring forth this mighty manhood; and again my mother clasped me to her and breathed a prayer, so sweet and strong, it seemed to wrap me about

- in soft white folds of peace and power. And then I promised her I would be all the waiting image called for.

"But oh, the long days that came and went after the inspiration of her presence was removed from me! Only He who watches with us ever could know the struggles of my wretched little heart. I was left alone to the care of tutors and servants, for my father was too much engrossed in finances to spare me time; and then how could he understand about the divine image in me that struggled for expression, any more than he had understood the spiritual nature of my mother?

"I found consolation in retreating to this blessed spot. My father never denied me this; perhaps he felt it was a tie between me and *her*. This little woodland was my mother's gift to me, and I have never spoken it aloud before, but it is as if every tree and shrub and creature here were mother's messengers to *remind me*. It may be a fancy born of my great love for her, but some way, she is always an invisible presence here." He paused a moment, for his voice had sunk into an inaudible whisper. "Some way, Trixey, some way, I feel the intervening veil between the 'here-and-there' is so thin at this spot that mother can look through and see and know all about us now. I have little beside my love and this Eden to offer you; but have we not learned that 'life is more than meat and the body more than raiment,' and is not the union of our rich young souls more

than all the world beside can give?" A gentle pressure on his hand first spoke for her. And then, turning her sweet face up to him, she said:

"Dear Jack, you give me more than all the world beside, and I in turn endow you with my maiden heart and all the riches of my mind and soul."

He bent and kissed her upturned face, saying:

"Trixy, the world of lovers could not understand why, dear as we have been to each other, I had never asked a kiss of you before. But you appreciate that I have waited till this holy moment for this sacrament of our love. I hold that a kiss is holy, and whoso kisses lightly knows nothing of the sacredness of love. My mother's kiss and yours are all my lips have known. All that I am, all that I hope to be, I owe to the ideals you and she have held for me. Could mothers and maidens but know this power to save from the 'snare of the fowler' the feet of their sons and lovers, there would be more happy ones like us, Trixy."

Again the sweet voice, which you both felt and heard, rippled on the soft air.

"Dear Jack, it had never occurred to me that kissing had any part in our comradeship, and I do thank you for making it a sacred and not a common part of our love."

His smile was broad and genial as he answered, "Yes, little girl, we will always be comrades, you and I. But since we are to become citizens of these sweet wilds we must be hunting up a place to pitch our tent."

Then followed the most delightful season of exploration. Every tree in the little wood felt the touch of caressing hands and every blade of grass the pressure of loving feet. The creature-folk frisked and winged about to keep up with the explorers. And there was great glee over the antics and apparent curiosity manifested by these little neighbors.

"I believe," said Trixy, sending forth one of her rollicking laughs, "that we had better consult our future neighbors before we decide on settling here; they may consider us intruders. They have the first right."

"Oh, you don't understand them as I do—I have been so much among them. I flatter myself that it is rather an ovation than a protest they are giving us. They will be glad to have us here. I feel it in their friendly chatter. We will not infringe upon their rights. They will be cheerful and considerate little neighbors."

When the site for the bungalow was chosen several big trees stood in the way; but Trixie planned that they should still have their part in the home-making, for their big trunks and limbs could be used in helping to make this little bungalow harmonious with its surroundings. "A little cabin-like thing," Trixie planned.

"We will have the artisans come after the birds have gone South, and when it will least interfere with those who enjoy these haunts. I know not what you will think of the motley crew that find rest and pleasure here. It has been one of the greatest joys of my life, that I could contribute something toward giving these products of an unwholesome civilization a little taste of freedom and nature. I wonder, Trixie, if you will mind leaving the grounds open to them after we are settled here?"

You should have seen her face as she turned in answer; surely the light that shone upon it had not sifted through those heavy branches.

"Dear Jack," she said, "do you not know me yet, that you should question my love for the 'least of these, my brethren'? Not only can they have their old privileges, but we will see what we can do together toward broadening and bettering these crippled lives. Why, Jack, we'll start a new civilization right here in our own little kingdom, and we'll lead these souls into the light and truth of a new, glad life."

And as he took her to his heart he said, "God gave the best of himself when he bestowed upon mankind pure and noble womanhood."

(To be continued.)

One good habit formed paves the way for another.

TRUE MOTHERHOOD

Series VIII

HUMANE EDUCATION IN EARLY TRAINING

LIDA H. HARDY

The future historian will tell his readers that the most important discovery of the century—more important than all discoveries in the art of war, all armor-clad vessels, all guns, fortifications and cannon—more important than all telegraph wires and all the applied powers of steam and electricity—more important than all prisons and penitentiaries—was the discovery of the simple fact that the tap-roots of all wars and murders and cruelty and crime could be cut off by simply teaching and leading every child to seize every opportunity to say a kind word or do a kind act that should make some other human being or dumb creature happier.—*George T. Angell.*



OW on the alert should parents and teachers of twentieth century children be, as they engage in this most glorious work of awakening a world of people to a knowledge of the great importance of this discovery, which is attracting not only the attention and aid of practical Christians everywhere, but of the most profound philosophers and the deepest thinkers the world has ever known!

Like "the light-bird on the wall," the lasting influence of this new light for humanity and for God's speechless creatures, has been "caught with the eye and is being kept in the heart."

And future historians will tell how through it, every form of unnecessary human and animal suffering was relieved, and how wars, crime and cruelty ceased to be in the land, because every child was taught in the home, in the school and in the kindergarten *to be kind.*

Let us pause right here in thankful praise to the Great Giver, that we live, move, and have our being in this marvelous age of spiritual unfoldment—this age of the science of the Soul, whose watchword, "love," beckons us onward

and upward toward the "mark of the King's high calling." On every flower and cloudlet we see it photographed. As sweet music it comes to us, through wind harp and bird song. Everywhere we realize its presence; even the aerial ocean in which we live is thrilled and penetrated with its limitless, unfailing power. Little children catch its harmony and pass it on, because atmospheres of homes are being charged with its sweetness and beauty.

Instead of being taught to crush with his heel the harmless insect, the child is shown how to set it free in God's beautiful outdoors, where together child and parent study its wonders and are made to see and understand how God in his infinite wisdom hath fashioned all forms of life, and how each is an essential part of the unity of the One Great Whole.

Kin to all creatures is the true child of God. No fear has he of caterpillars, frogs or slugs which many of his elders cry out against.

Miss Elizabeth Peabody writes of a child who stopped in her play to look at a spider, exclaiming: "O, what a beautiful, smiling creature!" To the children all of God's creatures are "smiling creatures." "And," says Kate Douglass Wiggin, "we blush for the hardness, yes, the wickedness of the mother, nurse or teacher who would shake one of these little animals from the child's hands, and by word and look indicate disgust and repulsion." In from the garden radiant with joy, comes the four-year-old, in whose tiny palm contentedly nestles "a nice old woolly caterpillar" whose admiration and wonder the child wishes to share with "mother." Through this simple act, dear mother, the soul of your child, in all its innocence and purity, comes to you for unfoldment. Be watchful! Respond to these golden opportunities, by leading the child "up through nature to nature's God."

"Take the child upon your knee, saying, 'Here is a story-book thy Father hath written for thee.' " "Study up" the subject in hand if need be, then together "read what is still unread from the manuscript of God."

Froebel says: "Each thing around us speaks a language all its own, and, though we may have grown hardened and dull of ear, the little children hear."

The child loves everything. He loves his beautiful friends in feathers. Oriole and bobolink fill his heart with joy and gladness; robin, thrush and whip-poor-will show him how to be grateful, and vesper sparrow, after the sunlit day is done, and the beautiful night comes on, helps him to lie down in peace and sleep, knowing that the same All-Seeing One who cares for this little sparrow also watches over and guards from all evil the highest of all creations—his own image and likeness.

When we read that one million bobolinks were killed near Philadelphia in one month, that one feather dealer in London alone received at a single time thirty-two thousand dead humming birds, and that nearly all the nightingales have been killed in Italy—when we read all this, we are led to believe that *some* of the little children, now grown tall, have become "hardened and dull of ear."

Ladies who are refusing to wear birds and feathers are helping these same boys, grown tall, to find the little child within themselves—this little child that will lead them into all Truth. In many states laws have been made to protect birds. Why, even back in the time of Moses, there were laws to protect birds. One law reads: "If a bird's-nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young."—Deut. 22:6.

Man-made laws are all right for those who need them. Today, it is the Law of Love that is ruling our world. It is in the air we breathe, it is in the flowers we enjoy, it is *everywhere*.

The practical Christian loves and cares for the birds, and all life, because he knows that each creation of God the Good, is a part of this One Great Life and Love of which man is only another expression.

The world is growing better—giant strides are being

made in this direction. And it is love and kindness toward all that underlies the great universal law, for which "all the world is seeking."

Listen to some of the things that are "pointing the way" and that are being done in the world right now:

"One of the largest homes for the care of homeless animals, in the world, is in Bombay. About 3,000 animals are cared for in this home each year. It was founded by a native Indian, Sir Dinshaw Manockjee Petit, and is supported by citizens of Bombay whose love for God's creatures is stronger than their love for dollars and cents. The home not only cares for the domestic animals, but even wild animals and wild birds that are found wounded in the jungles are brought here, where they are fed, tenderly cared for, and afterwards given their freedom."

"In Switzerland they pay a higher salary to a milkmaid who speaks pleasantly and sings sweetly to the cows, than to one who does not."

"Here is part of a lesson which the little Hindoo boys and girls learn at school: 'Be kind to the lower animals. Each one of these animals possesses a soul. See harmony in nature. Lend a helping hand to all living creatures.'"

The Wisconsin Dairymen have hung in their hall where they hold their meetings, this motto: "Always speak to your cow as you would to a lady."

Mr. Harvey Riley, superintendent of the Government mules for over thirty years, says that no animal has been more cruelly treated than the mule. Yet no animal has been a greater friend to man. Mr. Riley says that if mules are properly trained and kindly treated, they will be less likely to kick. They kick because for so long a time they have been mistreated by careless and ignorant people. They give only that which they or their parents have received.

When Professor Bartholomew, the famous trainer of horses, was in Boston, he was presented with a splendid medal because he had trained his horses by kindness.

A friend said to Senator Stanford of California, who has one of the finest collections of horses in America:

"Why is it that your horses are so gentle?" The Senator replied: "I never permit any one to speak unkindly to one of my horses."

We see which way the world is going. Let us get into the current and "be about our Father's business."

Parents, two good books for your children to read are "Beautiful Joe" and "Black Beauty." Through these, children will be taught to understand the language of God's speechless creatures, "To see as animals see and feel as animals feel." "Black Beauty" is the "Uncle Tom's Cabin" of the horse. Freedom is what *you* want. It is what *I* want. It is what *everybody* and *everything* is reaching out for. The only way we can have it and enjoy it for ourselves is to let everybody and everything have *their* freedom. This is the freedom of which Jesus the Christ told us, and which he said we might all share, simply by loving God and all that he has made.

"Whoever restores a young bird to the limb
Or gladdens the lives of dumb creatures in need,
Is one of God's helpers, whatever his creed—
Clasps hands with the angel that comforted Him."

Make men and women strong, competent and highly individualized, and we need not be anxious about their future. Such people have the power to create their own future, and no obstacles can prevent them from becoming what they desire to be. To such people troubles are not troublesome, because they are overcome at once, and transformed into opportunities. What is more, when a man gains sufficient power to master his own fate, there will be few disagreeable things in his life, because after all, the ills of life come only through mistakes.—*Larson*.

Love your work. Pleasure comes through action, and not by self-indulgence and indolence. When one gets to love his work his life is a happy one.—*Rushin*.

"Never mind what others may do or say, always act out the highest admonitions of your own soul."

A CORN'S TALK

EMMA H. TEEL

[Mothers should be good story tellers—not prevaricators—for the right story in the right place is a great aid in teaching Truth, as was shown by the Teacher of Galilee, who always used stories or parables in his instructions. We should not drive home our story with a long-drawn-out moral. Children are quick to catch the lesson, and the stimulus of thinking it out for themselves makes it their own. We need only look to Mother Nature and her numerous family for an abundance of stories with which to teach the truths of life. At Mrs. Fillmore's request I give below one of our "talks" at "Happidell," hoping it may be a help to some other mother and her "investigators."]



DOES everything have a papa and mamma?" asked the "Question Mark" boy, who thinks mamma knows everything. How glad I am that I have learned to draw on the storehouse of Universal Wisdom when these unexpected questions come, and have only to realize, "Not I, but the Father,"

answers them.

"Certainly, son," I unsuspectingly answered, waiting to see where his query would lead.

"Well, we know there is a pop corn, but where is the mom corn?" he questions back, with twinkling eyes. Perhaps he thinks he has caught mother now.

The inspiration comes in an instant, and I answer back in the same strain: "Haven't you seen the mamma corn carrying her baby corns in her ear?"

"Oh! I have," cries "Bright Eyes," his sister, who sees everything. "And the babies have long yellow hair and green silk dresses, don't they, mamma?" extending the poetic fancy.

This fancy is the children's, "Let's play like," which serves as a magic wand to transform the everyday world into fairyland. Instead of crushing it out by our matter-of-factness, let us grasp it, too, and see into what pleasant dales of thought we will be led with our children.

"Yes, dear, the ear is the 'mom corn,' as brother calls it, hugging and rocking her baby corns, while the 'pop corn' sits up on top and waves his tasseled plume in the breezes, showering the needed pollen down on the silky hair of the baby corn to make them grow into perfect grains. You remember when we planted the strawberries, we had to plant some rows of Michels among the Bubachs because their flowers did not have pollen in them and fertilize one another—in fact, were only mamma berry-plants."

"Then the cornstalk is both 'pop' and 'mom,' isn't it?" questioned the boy.

"Yes, it is both papa and mamma, male and female, Wisdom and Love, and so are you. When a seed expert wants to fix some of the good qualities of yellow complected corn-babies on white corn, he plants yellow and white corn in rows side by side. When the corn grows and makes ears and tassels, he cuts the papa tassels off the white corn, and as with the berries, the breezes and the bees carry the pollen from the yellow corn tassels to the white ears, and some grow to be white and some yellow."

"Just like us. Big Bud has blue eyes like you, and I and Little Bud have hazel eyes like daddy," exclaims the sister, more truthfully than grammatically.

The "night-night" kiss is given with a pure understanding and deep veneration for Nature's law of pro-creation, and my reward comes when brother whispers: "I'm glad you tell us the truth and don't fill us up on lies, like Tommy's mother does."

Weakness is the result of fear. A realization of the omnipotent care of a loving Father, in whom is *all* security, will bring strength to shattered nerves and trembling bodies.

We must correct the imperfections of ourselves and others by constantly emphasizing ideals instead of punishing faults.—*Newcomb*.

"The law of the Lord is perfect."

DO YOUR BEST

Do your best and leave the rest;
 Never mind tomorrow;
 He who works with happy zest
 Has no need to borrow
 Trouble from some future day,
 True success will come his way.

Do your best and leave the rest;
 He who strives for duty
 Often finds that he is blessed
 With life's crown of beauty;
 Unseen forces lift the load,
 Roses bloom beside the road.

Do your best and leave the rest;
 What's the use of worry?
 Firm endeavor stands the test
 More than haste and hurry.
 Rich rewards will come to him
 Who works on with smiling vim.

—Selected.

In our efforts to improve ourselves we usually depend upon some person who is supposed to understand the process better than we do, and thereby make ourselves dependent upon his mentality. In our efforts to instruct others we too often take such a deep, sympathetic interest in their welfare that we make them dependent upon us. This is especially true of young minds that are very susceptible to the influence of sympathy. Such minds are not permitted to act independently, but are constantly being interfered with through the overwrought anxiety that we constantly hold over them.—*Larson*.

Charity begins at home, but it degenerates into selfishness if it does not include all homes.—*I. O. S.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

August 20 to September 20, 1912

Held daily at 9 p. m.

*I hold quietly and firmly to the integrity and
power of the law of the Spirit.*

PROSPERITY THOUGHT

August 20 to September 20, 1912

Held daily at 12 m.

*"The blessing of the Lord maketh rich, and he
addeth no sorrow with it."*

“THE BLESSING OF THE LORD MAKETH
RICH, AND HE ADDETH NO
SORROW WITH IT.”

There is a prosperity founded in righteousness which perpetuates itself through generosity and justice.

The wealth accumulated through the exercise of selfishness and greed is weighted with fear and uncertainty, and the possessor, burdened with anxiety, gets little happiness from his possessions.

The producing germ of every thought, word and deed has written in it the inviolable law that, “Every seed bringeth forth of its kind.”

No sorrow attaches itself to the riches that come through the blessing of the Lord, or the right application of the Divine Law to the affairs of life.

We do not make this law; we only read out of it to you, that you may understand the fidelity with which it works out the purpose of your thought and word.

It is written that the man is blessed who delights in the law of the Lord, and makes it his daily meditation, and it is promised to such an one that—

“He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

This is the true prosperity and all may have it through the understanding and exercise of the law.

* * * * *

“Great peace have they that love they law, and nothing shall offend them.”

“Open thou mine eyes, that I may behold wondrous things out of thy law.”

“The law of thy mouth is better unto me than thousands of gold and silver.”

“Thy righteousness is an everlasting righteousness and thy law is truth.”

CHRIST IS THE HEAD OF THIS HOUSE

EDNA L. CARTER



HERE are two phases of spiritual growth; the first has to do directly with individual development, and the second with the relation of the individual to others. The latter is well illustrated by Paul under the figure of the human body. "As the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? But now hath God set the members every one of them in the body as it hath pleased him. And the eye cannot say unto the hand, I have no need of thee. Nay, much more those members of the body which seem to be more feeble, are necessary. God hath tempered the body together, having given more abundant honor to that part which lacked; That there should be no division in the body; but that the members should have the same care one for another. Now are ye the body of Christ and members in particular." Christ is "the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

Some of the experiences that come to us are the result of the work of the Spirit bringing us out individually, while others come from the Spirit as it baptizes us into the one body. If we know this and watch our experiences in this light we shall be able the more readily to adjust ourselves. "Christ is the Head of this house" is true, not only of the body of Christ as a whole, but of each member of that body, and nothing brings one into his place more quickly than to recognize the Head.

Every man is, in Truth, free and independent, and that

is why he must have individual growth and expression, but he is not *complete* except in unity with others in Christ. Coming into unity with others in the Spirit does not interfere with freedom, but rather gives a larger field for expression.

Members of the body of Christ are drawn together and joined, not by the personal will of any man or woman, but by the Spirit. "Knit together in love." This is the difference between all human organizations where the ties are personal, and the "church of Christ, which is his body."

The more study we give to the body of Christ and the more we recognize ourselves as members of that body and Christ as the Head, the greater will be our appreciation of the benefits that come to us through association with the other members. We can never come into the consciousness of the Universal Life and Love until we get connection with the Head and feel the unity of the body. Then there comes into us a new life-flow. The limitations of self tend to increase with individual development, but these are removed as we give them up for the privilege of the larger life which the Christ body makes possible.

The prize before us is perfection, eternal life. Paul, in writing to the Ephesians about the Christ body, says that God hath set to each member a particular work for the "edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He understood that completeness and perfection were possible only through the relation of man to man in Christ. And in this relation we get that consciousness of Universal Life which demonstrates in us the gift of eternal life.

It may seem that some mountain fastness, secure from the spirit of the world, would be an ideal place for overcoming; but, while a certain kind and degree of growth might be attained there, the perfect, rounded-out character will come from contact with others. If we are recognizing the Christ body and Christ as the Head, we will feel and discern its reality and not be grieved or worried over the

worldliness and personality that seem so real, and so dominant. Others of like mind will be drawn to us, and we may enjoy fellowship with them right in the midst of the strongholds of the world. It is a fellowship that the world cannot give and cannot take away. It cannot even know the fellowship.

The people of the world realize in a measure the blessing of unity and they simulate it in all ways, religious, commercial, social and political; but the one real unity is in Christ, and it is an invisible union. No organization, however near it may come to the real, is the real. It has its elements of weakness, arising from the pride and selfishness of the personal man, and those who long for the real must content themselves with seeking and finding spiritual fellowship and not expect unity in the personality. The discipline that comes from meeting personality and not contending with it is a schooling not to be despised. The surest way to keep from contending is to recognize the body of Christ and Christ as the Head. The stronger we can get hold of this realization, the more patient we will be when he doesn't *seem* to be the Head.

But the point to be emphasized is not the burden of the seeming, but the joy and power of the reality. The members of the Christ body are not all in one place. They are everywhere. When one of them finds another it is a greater joy than the mortal man feels when he is reunited with a long lost relative. The recognition of spiritual kinship may come in a flash. Sometimes a written word reveals it to those who are apparently separated by distance and have never seen each other. Blessed be the Father for all his other children and the privilege of spiritual unity with them.

Each of us makes his own thought climate, and if it is not satisfactory and healthful, we must look for the cause within ourselves. It is not a matter of locality. External conditions are always the expression of inner cause. We will not find the "beyond" the balm we seek, for all the joys of heaven cannot help a discontented mind.—*Newcomb*.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

The friends that are not with us in spiritual understanding are helpful to us by calling our attention to the necessity of *poise* in the power and dominion of the Christ Mind, and of exercising the freeing, loving, forgiving spirit, which sees only good, and affirms the guiding light of Truth for all who do not yet see it. In this way what might be a hindrance becomes a blessing by calling out those faculties that strengthen us. Conditions which affected you in the past need not remain. They *do* remain because the mental picture of it remains in your mind. Change the mental image in mind and the change in the body will follow.

* * * *

By the term "regeneration of the body" is meant that the process Jesus spoke of—"Ye must be born again," born of the Spirit—is taking place, and the body is becoming spiritual, deathless, abiding. When the body has been regenerated, recreated, all sin, sorrow, sickness and death will have been overcome and a perfect state of righteousness attained.

Those who believe in regeneration and are obedient to the laws of regenerate life are now going through this process. They are dropping the old way of living to fulfill the lusts of the flesh, sexual and otherwise, and are no longer giving their substance in generation, but conserving their life forces that the Christ body may be built up. By denying all claims of error or mortality, and affirming and recognizing only the good, the true, the spiritual, they are passing out of old states of consciousness and coming into the new heavenly state of order, harmony, purity, peace, love and life everlasting. This is the state of perfection that Jesus commanded when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

John also referred to this in the words, "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear [be manifest], we shall be like him; for we shall see him as he is."

"If a man keep my saying, he shall never see death."
—John 8:51.

"Whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11:26.

* * * *

Do not let the absence of an offering keep you from writing, for that fixes in your mind the thought of lack, which tends to poverty. Just send forth your word of blessing, and God will take care of it and make it true in ways you know not of.

Study the law of manifestation in our leaflets until thinking true to the law becomes a habit. Under the spiritual law it does not matter whether the business is large or small, for there is no competition, but every thought finds expression in word and act, which always brings its result according to the measure and quality and understanding of the faith which sends it forth.

We speak for and with you the Word of Truth. It must be received into your mind, where, if you hold to it in faith, it germinates, grows and brings forth fruit. "Paul plants, Apollos waters, but God gives the increase."

* * * *

The reason you do not become free from error conditions, is because you divide your faith. You believe in the power of evil spirits to harm and disturb you, and the power of your faith in them is the power by which they disturb you. Know that evil or evil spirits do not have any power in Truth, because they do not exist in Truth at all. Therefore, if you will gather up all your forces and center them in the One Power, and not divide your faith by wondering which power is going to be the stronger, and living sometimes in hope and sometimes in fear, you will free yourself from torment, and the fear of torment. Say with Paul, "Laying aside every weight [everything that

hinders me], and the sin which doth so easily beset me, I run with patience the race that is set before me." If you hold anything or anyone in condemnation, you hold yourself in condemnation. If you fear anything, there is fear within you, and perfect love casteth out all fear. Then love and believe in the good only. Keep yourself in the realization that only the good is true. Forgive yourself, forgive everyone, and everything. Say "There is now therefore no condemnation in Christ Jesus." You must rise up, not in your own will power, but in the consciousness of your Christ Power, and lay hold of the abundant life and freedom which is yours in Christ.

* * * *

The law of evolution is brought about by degrees. It is the law of growth. First, men must desire not to kill, and in this higher consciousness of Love, they will see the possibility, then the necessity of refraining from taking life or causing pain. "In all my holy mountain [the spiritual consciousness], there is nothing to destroy or to make afraid."

Even now processes are discovered for making milk and butter from a vegetable. As the desire for this change from conditions under the mortal law to the spiritual law of life grows, the means for its gratification will become apparent. Gradually the change will be brought about. Animal production will give place to other products, and present needs be supplied by new discoveries and inventions. Wonders of progress are being made manifest constantly, in response to the call of the higher consciousness. The will of God is being done in earth as it is in heaven.

* * * *

Prosperity and success come through thinking thoughts of prosperity and success. Every one has to make an individual demonstration of the perfect law. Just as soon as you really bring your words and expectations up to the measure of God's love for you, just that soon you will demonstrate supply.

Think prosperity and success. Talk prosperity and success. Do not let a thought of failure in financial mat-

ters enter your mind. The mind has to be enlarged to take in a conception of God's bounty for his children. Stop judging by appearances. Keep the mind centered upon the Divine Principle through which faith operates to increase supply and to bring success.

EFFORT WINS

The idea is that instead of trying to shield children from the problems of life, we should teach them to become so strong that such problems can be mastered almost without effort.

Instead of eternally watching the young man, lest he go astray, make him so strong that no power on earth can lead him astray. Make him strong enough to stand by himself; and then hold neither fear nor anxiety over him any more.

At first sight it may seem noble of parents to prepare an easy life for their children; but is it not far more noble to teach children to become so strong and so competent that nothing in life is difficult?

Which would you rather be, a puppet with a "soft snap," or a mental giant with sufficient power to master anything, and transform anything into whatever you might wish it to be?

When we are training children, large or small, this is something we should consider well.

Everything that tends to make a person dependent, tends to decrease that person's ability, and consequently makes life more difficult for him to live.

On the other hand everything that tends to bring out the person's own individuality will increase that person's ability, capacity and power, and will not only make his life easier and more agreeable, but he will accomplish a great deal more in his own chosen vocation.—*Larson*.

Whoever fails to recognize and co-operate with the Divine Law of the Universe must sooner or later have his kingdom taken from him.—*C. F.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

God is represented by Jesus as a loving Father, desiring more earnestly to give good gifts to his children than they desire to receive. And the Father invites us to prove him. "Prove me now herewith, saith the Lord of hosts." The way to prove him is by faith and obedience, being persuaded that what he has promised, he is able to perform, and yielding ready obedience to his will in all things.

What has he promised? Health, plenty, freedom, and other spiritual blessings without limit. "No good thing will he withhold from them that walk uprightly." Here are some of the results gained by members of the Society of Silent Unity all over the world. They have been proving God:

Health

Memphis, Tenn.—I am eighty years as years go, and only last month was, as all thought, near death. I am now well. I thank you and will discontinue treatments.—*Mrs. E. L. S.*

Los Angeles, Cal.—I must tell you how quickly the response came after my grandson telegraphed to you to heal him of that terrible cough, which disappeared, leaving only a slight hoarseness during the day. The night before he wired he was completely exhausted with coughing, and could only whisper to me, "I am going to telegraph to Unity tomorrow morning." I kept praying the affirmations you had sent for an hour until he fell asleep, undisturbed till morning. We thank you for the beautiful affirmation you sent; the special one I pinned on his bureau where he can see and read it often, and I often say it over for him. I feel so thankful for the help you give us.—*F. M. R.*

Nashotah, Wis.—Your blessed company has treated my son and myself for six months, beginning last October. In March I requested treatment for myself, for a belief in heart trouble. I began improving at once—it must have been the day you received my message.

I improved steadily and rapidly. It is more than a month since I have had the slightest symptom of the trouble. Previous to this time for two years I was unable to walk even two squares without pain so heavy that I would be compelled to sit down on railing, coping or doorsteps. I never spoke of this to any one, though I found it exceedingly difficult at times to avoid companions who might have made the discovery, nor was any medicine used. Before leaving the city for the country, where I am now, I walked nineteen squares without for a moment being reminded of the supposed ailment, nor have I any fear of it. My appreciation of your work, dear blessed Society, grows and grows. It is simply Christ-like. I would not believe such a society existed in the world did I not know. My gratitude, my love could not be greater. You have given me release from an enemy of over twenty years standing and threatening, for it began so long ago as that. I thank God for you every hour, and for the mighty revelation he has revealed through you and others like you to this sad, backward world. I have made this letter as short as I could and say what I must say, yet please pardon its length. My son is healed of locomotor ataxia, pronounced incurable. His power of locomotion is perfect. He goes to sleep like a normal person; his writing, which was extremely tremulous and irregular, is as it used to be. The manifestation of healing was sudden. The joy at my son's healing, my own too, can perhaps be imagined, not described.—*Mrs. L. M. D.*

Ludlow, Mass.—Praise God for healing through your treatments. I told my husband the Lord could cure him as well as me, and that he was going to get well. I asked the Lord to show his power and heal him, and so have another witness of the work of the Holy Spirit. The next morning he was better, and now walks a mile and three-quarters to his work every day and is continually praising the power of God and telling every one he meets. He is a wonder to the people in the town, as they heard how ill he was and how quickly he got well.—*Mrs. E. C.*

San Francisco, Cal.—After I wrote you for treatments for my son, he seemed to grow worse, more pain and the fever was higher, but strange as it may seem, I had no fear; I was calm and trusting. Before I wrote, I mentally asked your help, and feel sure that you spoke the Word for him before you received my letter, for at 5 o'clock the next morning he fell asleep and the fever left him. He slept about five hours, then he got up, dressed and had a hearty meal, and was seemingly as well as ever. I am praising God for Unity that led me into this Truth.—*Mrs. R. D.*

Dresden, Saxony.—With thanks to God I must tell you that almost from the very day I had your kind help, I have rapidly become well from the terrible asthma which made me suffer ten years,

with short intervals only without it. After a fortnight I could even sing, which makes me so happy.—*Mrs. U. D.*

Island Heights, N. J.—My eyes are fully restored. I feel very thankful. It makes my faith so much stronger, and I seem to be filled with a powerful life. I shall always thank God for his goodness to me.—*Mrs. G. A. L.*

Hampton, Va.—You have never failed to relieve me entirely in the various times you have treated me, and the trouble has never returned. I hope you will print this, as I consider it very remarkable.—*Mrs. E. A. T.*

Spokane, Wash.—After I read the article, "The Subconscious Realm," in *UNITY*, I tried to treat my husband's teeth, and what do you think happened? He is growing new teeth; he has gotten two and we can see the third one coming. They are peculiar in shape, not flat like the first or second, but more round.—*Mrs. W. N.*

St. Paul, Minn.—About four months ago I wrote you for treatments for my baby. She has suffered many serious results from an operation performed when she was about a month old. Since you have been treating her she has improved wonderfully. She seems as bright as any normal baby and is still developing. She is fat and rosy and looks well. We are much pleased with the result of your treatments for her, and I, too, am feeling much better.—*Mrs. C. J. S.*

San Francisco, Cal.—It more than gives me pleasure to tell you that I was wonderfully helped through your treatments. In January I had a very serious illness, and feared my strength would never come back. I am a working woman, and with full recovery am able to again face the world and its struggles. I can never doubt "his kind and loving care." Your publications have taught me so much; I shall never be without them.—*E. E. B.*

Du Bois, Pa.—Your prayers restored my mother's health. Her recovery has been the wonder of the country, and the joy of us all.—*Mrs. L. Q.*

Piedmont, Mo.—I wish I could express my gratitude to you for the good you have done my friends and self. Mrs. B. says she is well; has not been as well for years, and does not know how to express her feelings, she is so happy. Mrs. K. is getting well fast, and can eat anything she wishes now. She gave us a good talk at the meeting Tuesday night. Said she was so happy she could not keep still. My husband and I have been wonderfully blessed in knowing that God is within us. We thank you so much for leading us into the Truth.—*L. R.*

Los Angeles, Cal.—I have much for which to thank you. A's face, which was so crooked that some said it could never be straightened, is all right and straight. As for myself, I am so much better that you may stop treatments. I thought once that I could never walk

again, but now I go out to walk almost every day, or work in my garden and feel well. I feel so thankful, as according to man-made time I was seventy-four years old yesterday. I feel the regenerating Spirit working all through me. I get many everyday helps from the monthly and weekly UNITY and pass them on to others.—*Mrs. P. B. H.*

East Orange, N. J.—About June 4th I sent you a telegram asking treatments for my wife, who was desperately ill. In a very short time there was a decided change for the better, and I am thankful to say her convalescence has been steady. It certainly was a positive answer to prayer, and I thank you and am continually thanking God, the Giver of every good gift, and the Source of health.—*H. I. H.*

Roslyn, Pa.—I am so well pleased with the result of your treatment of my nephew, whom I wired you to treat a week ago, that I cannot praise the Lord as I would like. I thank him constantly for the existence of the Society of Silent Unity. I am a nurse and have seen many fractures, but never saw one heal like this.—*B. G. McC.*

Sacramento, Cal.—I wrote you for treatments for hay fever, and it was gone almost before you had received my letter. The lumbago has left my husband, and my daughter has not been so well in years. She is well and has an excellent position, and I thank God every day for your help.—*Mrs. J. P. C.*

Grand Forks, B. C.—I cannot thank you enough for your treatment of my little boys. They are both well, and have overcome all tendency to colds which they seemed to have when I wrote for help. I wish I could tell you what the Unity teachings mean in our home. My husband and two children are as open to it as I am, making health, peace and harmony the ruling powers with us, health in the children being the one thing I have to ask any help in, and that seldom.—*Mrs. B. W. B.*

Bozeman, Mont.—One week ago today my son sent you a telegram. I was seemingly very sick when the message was sent, but in an hour afterward I was much better, and dressed and went down to dinner. In a day or two I was entirely relieved, and have done all my work ever since. Language fails to express my gratitude to God for his loving, healing Omnipresence, and to the Unity workers for leading me into the light of this glorious Truth. I feel that I am becoming a new creature in and through Christ.—*Mrs. C. E. C.*

San Francisco, Cal.—I want you to know that my father and my aunt have been restored to perfect health through your kind help and prayers. The words that I have received from the Society of Silent Unity have helped me much.—*Mrs. G. W. T.*

Moore, Mont.—I wrote you about a month ago, asking for

I hold quietly and
firmly to the integ-
rity and power of
the law of the Spirit.

treatments. I was suffering from insomnia, seemed on the verge of a nervous breakdown, and felt that unless some change took place I would be unable to finish my school. Since then I have been much better, have had very few sleepless nights, and finished my school work very satisfactorily. It seems almost miraculous to me that you could have helped me in this way.—S. E. S.

Nantucket Island, Mass.—A month ago I asked you to treat my son for health and prosperity. The result in health was wonderful. The day I wrote you he began a letter to me with these words: "Had a leap for life since yesterday," our letters passing each other. Inclosed find an offering with many thanks for your prayers.—M. G. M..

Minneapolis, Minn.—My heart is so full of gratitude to you and the dear Father; to you for showing the way, and to him because every good gift comes from his hand. Four weeks ago my granddaughter was in a very critical condition, and when physicians were consulted, they decided that nothing but an operation could possibly help her. This she would not consent to, but was willing to take your treatments. This morning I was called to the phone by the friend with whom she boards, and who exclaimed in great surprise, "Why grandma, M. is well; it is wonderful!" She came in a few days ago, her face flushed and her eyes bright, and said: "I have had no symptom of the old disease today."—Mrs. L. H. T.

Prosperity

Braddock, Pa.—I cannot begin to tell you of the many beautiful things that have come to me since I have put the "kingdom of God and his righteousness" first in my life. The home that I have been holding in thought for my mother and myself has been realized during the past week. My work has been going along more smoothly, and I do not find myself so worn out in body and mind since I have taken the Christ consciousness of Wisdom and Power into my daily life. I was one day feeling very much discouraged because my sales in the store were not as large as the manager thought they should be. He said my work was satisfactory to him, but my showing in the office, where figures alone counted, was not what it might be. In my discouragement the thought came to me, "Why not take God into your work?" and so I asked him to either give me some other work, or help me to be successful in that in which I was engaged. Result was that I have been running the largest book of sales in the department, and have been promoted to assistant manager and promised an increase of salary. More than anything else, I am thankful for the change in myself. I would not, for anything the world could offer me, be back where I was before I found Unity. I am sometimes almost overwhelmed by the thought that I shall always go on learning and living new truths. I thank you for all that you have done for me.—F. C.

New York, N. Y.—Two months ago I asked you to treat myself and my partner for prosperity. We have been able to keep our shop open and pay expenses during the dull season regardless of the fact that other firms in the same business have been losing money. Two of our empty rooms have been rented, and we are expecting to rent the others in a few days. We are not worrying any more, for we know that everything is coming out all right. You have also been treating my father, and his health is much better in every way. He has been able to keep at his work all winter and is much stronger than he was. My sister secured pupils after you treated her, and is doing well.—*G. A. J.*

Atlanta, Ga.—I can never repay you for leading me into the true way of peace and prosperity. I am just overcoming a difficult place in my life, and feel so good and thankful today. I have demonstrated for myself that your teaching is right. Faith in God as our Source of supply and as our Health is the greatest Truth in the world today, and can be demonstrated by any one who has desire and faith.—*W. W. M.*

Portland, Ore.—My son has found employment, so you need not give him prosperity treatments any longer. God bless you for your help in time of need.—*Mrs. J. B. W.*

Oak Park, Ill.—It is with a happy, grateful heart that I write you. My husband has received a good position. He said it seemed like an accident the way he got his position, but I knew it was no accident, but the work of the Holy Spirit. I know that our prayers have been heard and answered. I feel sure that my husband will make a success of this work, for God is his prosperity. I was greatly pleased to hear him say the other evening that he had no desire for some things that are not good and in which he used to spend much of his time. He is a changed man in every way, and he only cares for the good now.—*Mrs. C. G.*

Coronado City, Cal.—When I wrote you things did look pretty blue, but I think, as you said in your letter, "The Spirit of the Lord goes before and makes easy the way." My husband has obtained work with \$25 a month more than he was receiving, and we have moved into a nice house.—*Mrs. W. C. B.*

San Mateo, Cal.—I hasten to answer your letter and tell you that already things are looking so much brighter. My letter had scarcely reached you when my rooms that had been empty so long were rented, and to such lovely people. I can never thank you enough. I believe all that I read of your literature, and through it I know God better than I ever did, and thank him many times a day for his love and kindness.—*Mrs. L. T.*

Vancouver, B. C.—I am more than glad to write you that my affairs are smoothing out splendidly. My property is saved, and a

lawsuit averted through the power of the spoken Word. I am holding for the abundant supply, and know that it will manifest. Your magazine is like a dear friend coming to the house. Each month it seems better than the last.—*E. A. H.*

Geneva, Ohio.—I have good news to report as the result of your help. We are settled in fine rooms at a rent which we can afford to pay. The location is especially good for my husband's work. We have also had a wonderful demonstration of the power of the Spirit to bring about harmony in our family. I am so thankful for the help received in leading me to see more clearly the Christ Mind in all. I do not cough any more.—*Mrs. L. McF.*

Revere, Mass.—My daughter writes me that Unity has helped her more than anything else ever did. I am so thankful, for from our point of view her lines were laid in hard places. Now things are so much better, and we rejoice together. I am getting so much comfort for myself that I do not see how I have ever held any other thought.—*Mrs. J. J. N.*

Pulaski, Va.—I am grateful for your good letter. It has helped me more than I can tell you, and I am glad to write that my business is positively on the increase. This month has been better so far than any other, and I am grateful to you and the Good Father. It is my earnest desire to conduct my business on truly spiritual principles, and I hope you will keep me in mind.—*B. C. T.*

Kansas City, Mo.—I am grateful to you for the immediate benefits in my father's financial condition. At the time I wrote for treatments, I was ignorant of the fact that his homestead had been seized, although I knew his bad condition. Just two days after I wrote you adjustments were made that restored him in possession and enabled him to keep it.—*B. B.*

Santa Cruz, Cal.—I want to thank you most heartily for the many benefits received during the time you have given us prosperity treatments. You may discontinue them, as my husband has work. He was offered five places inside of a week. This is wonderful, as there are hundreds of idle men here.—*Mrs. W. W. A.*

Dayton, Ohio.—Please accept this offering for the much good which has been done me. I have been able to go back to my work, and have done it cheerfully and willingly, and my powers of endurance are much stronger. I have also been able to meet all of my obligations, for which I am truly thankful.—*E. J. B.*

Plainwell, Mich.—Since I wrote for the prosperity bank I have sold the farm and house and cows as I wished, and am pleasantly and comfortably located. I cannot express my gratitude to Unity for your kindly help. If you only knew what I have gone through since March you would understand. It seems like a miracle to me.—*M. McK.*

Bay City, Mich.—You will be glad to know that I have the position which I desired, but never expected to get until after I had written you for help. In this work last week I was sent out of the city on what was supposed to be a very difficult and unpleasant errand. The experiences were all new to me, but all fear disappeared as I held the thought you sent me, and the way was made easy.—*M. G.*

Freedom

St. Joseph, Mo.—I wrote you two or three months ago, asking you to treat my son for the liquor habit. I have a good report; the home is happy now. His wife is back and they are all more than happy. I gave him the UNITY magazine to read, and after reading it, he remarked, "God bless Silent Unity. God bless everybody. I see something now I never thought of before. I am going to be a man. Now, mother, don't worry any more; I will never take another drink of intoxicating liquor." I can not praise enough, such grand and glorious good has come to my son through you and the help of the Spirit.—*M. E. P.*

Hanford, Cal.—Since asking your help we can see a great change in our son. He seems so much happier than usual, more like his old self than for months past; and I know it is the God mind that has aroused him after so many years. I am sure your treatment is also helping me. Everything looks bright and I am so thankful.—*Mrs. J. H. F.*

Syracuse, N. Y.—I have nothing but success to report. Soon after you commenced treatments for my son he stopped drinking, and has not taken a drop since. The change is remarkable, for he had been using liquor for more than ten years. The power of the Spirit is great, and I am thankful for this wonderful help.—*W. M. S.*

Memphis, Tenn.—Since writing you several months ago for treatments for my husband, he has not drank one drop of liquor, and our family has been blessed in other ways. How I thank and praise God. He is also signing this letter after reading it.—*Mrs. J. H. H.*

Ardmore, Okla.—I am happy to report to you the wonderful change in my husband. He has gained a marvelous hold over himself, and I truly believe he is realizing the Truth. He has entirely stopped drinking and other lusts of appetite.—*Mrs. G. P. C.*

Redlands, Cal.—I have not used tobacco since I have been studying UNITY, and I had used it for about twenty-five years. Mrs. A. feels very thankful to you for the help she has received.—*C. E. A.*

Portland, Ore.—Your treatments for my husband have entirely cured him. He never tastes liquor of any kind now, and has not for two months. The habit had been with him for eleven years, and I had tried nearly every known remedy without any results; but after

your two months of treatment he is entirely free. I wish to express my heartfelt thanks.—*Mrs. N. B.*

Spiritual Understanding

Oakland, Cal.—I am a regular reader of *UNITY* and *Weekly Unity*. They have opened up to me a wonderful new world and a satisfaction I never found before. I never felt such love for all mankind before I commenced to study the law of my being and to realize that the "kingdom of God is within." Oh, the peace and joy found in the Silence; entering into our closet, and after having shut the door, pray to our Father who hears us in secret and rewards us openly. I can truly say that my faith is established in God as my abundant supply, and this is the foundation upon which I base all my dealings with my fellowmen. I look forward with increased pleasure to the coming of *UNITY*, and at once commence to devour it as a hungry wolf would a bone. I read it over and over, always finding something new. How I hunger and thirst after a full knowledge of the Divine Law and my oneness with God.—*W. F. C.*

Denison, Texas—The Truth as revealed to me through your literature and the Society of Silent Unity has proven invaluable, and has released me from a seeming bondage to environment. Formerly I thought I could be happy "if" something external were removed or modified. By your help I have been able in three months to not only perceive, but to demonstrate to my own satisfaction and the astonishment of some of my friends, that happiness founded upon the knowledge that within lies the Source of all Good, knows no environment. Apparently our outward life is unchanged, yet my newly discovered peace has seemed to affect the whole household and we are now such a harmonious family. Thanking you for bringing me to a better understanding of life, and the Giver of all Good for the blessing I continually receive, yours sincerely.—*Mrs. H. E. D.*

Tillamook, Ore.—How can I thank you for your uplift? The Father blesses me in every way, and your treatments are doing the work perfectly. My need was great and the way dark; now all is growing bright and glorious with Divine Light.—*Mrs. J. C.*

Henderson, Ky.—I thank God for you dear people through whom I have learned so much about God and his kingdom. The new life has already entered my soul and body. I have been feeling the quickening Spirit working in all parts of my body. At first my mind would become confused on the cars and in the street, but I have learned to concentrate my thoughts on God's Word in a crowd of people just the same as when alone. In the past I felt the presence of the Spirit at times, but now there is a consciousness of a continual presence. Even in the night when I awake I have to thank God "in Christ's name" that the Spirit is with me. I thank you for the con-

centration leaves you have sent me. I have committed each one to memory, and a dozen times a day I repeat them, and try to realize what they mean to me.—*M. C.*

Hartford, Conn.—My heart overflows with gratitude for the uplift you have given me. That awful depression is all gone. The *UNITY* and dear little *Weekly* are full of cheer. You have done your part faithfully, and now I must do mine by drawing light and strength from the fountain head.—*M. B. H.*

Springfield, Mass.—Through your letters and magazine and booklets I have learned some measure of the resources in my own being, and while I occasionally "fall from grace," i. e., have symptoms of my old troubles, as soon as I am aware of conditions I at once have a mental inventory made, and find the source of the lapse from health to weakness and correct the thinking and become better again. I have several times written you on account of financial worries, and your responses have invariably been invigorating, and I have really felt a substantial strengthening of my confidence. Your help has done much to put me on the right track.—*O. S. G.*

South Haven, Mich.—It is now nearly a year since I came into Unity life. My understanding grows more beautiful daily, and life is fuller of love. I have read Mr. Charles Fillmore's "Lessons in Christian Healing." All the lessons are most helpful, but would choose the chapter entitled "Love." That is the golden pivot on which all Christian life swings. There can be no life without it. It is the law of eternal life.—*C. I. S.*

Beaconsfield, Australia—Miss Edna L. Carter's "Life Demonstrated" is a beautiful little contribution to that momentous theme, "He that believeth on the Son hath Life"—not shall have in the future, but hath life here and now and forever. Your power and my power over all adverse conditions, including death, is simply marvelous if we only have the right kind of faith—unwavering, unshaken faith in the Son within us.—*G. C. H.*

W. Lynn, Mass.—Your various communications have been of great help to me. Your literature is of special interest. The little booklet, "Health Hints No. 1," is full of gold nuggets, and has been of great value to me. I am being helped every day by the thoughts and affirmations contained therein.—*S. E. H.*

Albany, N. Y.—This new dear belief in the Truth you teach is gradually filling my whole being with a newness of life. I could not live without it now. God bless you all. Mr. Fillmore's "Lessons in Christian Healing" has come and it is grand.—*H. M. M.*



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Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

NOTES FROM THE FIELD

Julia H. Stafford of Santa Barbara, Cal., writes: "We have established a Truth Center in my home at 2222 W. de la Guerra Street, and meet every Sunday at 11 a. m. We have a very interesting class, and have secured Christian D. Larson for a course of lectures. He comes from Los Angeles every two weeks, and we enjoy the addresses very much. Surely the Truth is making great progress at this time."

The Unity Center at 305 Madison Avenue, New York City, grows steadily in grace and in the power to bless and enlighten and heal those who come in touch with it. Mrs. Van Marter is a consecrated soul, and the Spirit is with her. One of our correspondents writes as follows: "I would have you know how wonderfully great the work of the Spirit is being represented through Mrs. Van Marter and Unity Center in New York City. I have just returned from a six weeks' stay there, and being a constant attendant, I can speak for myself and for all of the many members. There is unlimited good growing out of this, the most uplifting movement in New York."

A Truth Center, called the Unity Circle, has been formed in Memphis, Tenn., with Mrs. E. M. Cheshire as president, and Tennie Spellings, secretary. At present meetings are held on Tuesdays and Fridays. The time and place of meeting is not given us, but all necessary information may be had by applying to the secretary at 902 Crump Court, Memphis, Tenn. The Circle was organized with

sixteen members. They are all very enthusiastic and have planned a work which shows their earnest desire to help others as well as to grow themselves.

A Unity Circle has been formed at Burlington, Vermont, with Mrs. Claudia K. Rutter, president, and Mrs. Laura A. Barstow, secretary and treasurer. Meetings are held every Tuesday afternoon at three o'clock (for the present), in the homes of the members.

A. E. Heyl, Guernsey, England, writes as follows: "It is with great pleasure that I write to you to tell that we have formed a center here in Guernsey for higher thought teaching and training, and have opened a reading room also. Mr. W. J. P. Vavasor is librarian."

Mr. and Mrs. E. V. Ingraham, of the local Unity work in Kansas City, Mo., have just returned from a two weeks' visit to the Unity Center in Topeka, Kansas, where they gave a course of seven healing lessons, the subject of the course being "Creation and Re-creation." They report a very earnest and interested class at that place, and an average daily attendance at the lessons of about fifty. The class at Topeka is an aggressive one, interested in the practical demonstration of Truth. They are not curiosity seekers, but seek the Truth for Truth's sake and its application in their daily life. Further meetings of the class in Topeka will be held on Sunday afternoon and Tuesday evening at the home of Mrs. Lucia O. Case, and Wednesday evening at the home of Mrs. McClure.

The "Unity Truth Center" is the name of a newly established work in Alhambra, Cal. Meetings are held each week at 2:30 p. m. The opening meeting was held at the home of Mrs. Eva. O. Taggart, 121 S. Hidalgo Avenue.

Bertha M. Richards, 1222 Illinois Avenue, Litchfield, Ill., gives the following report: "Our Higher Thought Center met today at my house, and we had a splendid meeting. We intend to keep right on with these meetings."

A note from Helen Goodhue Leedy, Seattle, Wash., states: "Miss Foulkes has retired from this Center, as she said she wished to work in her own apartment, so the Society has been put in care of an Executive Board of three, of which I am one. Noon meetings at 12:15, Room 246, Arcade Annex."

Jennie H. Croft will begin a class at the home of Mrs. M. L. Robs, 116 S. Cooper Street, Aspen, Colorado, Aug. 11th. She has been lecturing and teaching in San Diego, Cal., since our last report. In a recent letter she says of that city and the work:

"My class here opened Monday night with an attendance of between fifty and sixty people, and promises to be a success, as the members seem to be very much interested. Our friends, Mr. and Mrs. Drummond, attend, and you may know how glad I am to see them. Miss Frenyear has a pleasant house which gives a fine view of the bay, and is nicely arranged for her work which is growing larger all the time. She is most earnest, and a remarkably good speaker with a strong message of *pure Truth*. A successful healer and teacher also.

"San Diego is a larger town than I thought—fifty thousand, so they tell me—and it is a very progressive city. Like all California, it is embowered in palms and flowers which bloom the year round. Some of the flowers are so beautiful to me, perhaps because we never see them in our climate, but even the weeds by the roadside have gorgeous blossoms and add to the beauty of the whole. This climate is very equable, more so than in any other part of the state. One feels all through this region the power of awakened thought which desires something higher and better, hence the coming of teachers and people with advanced ideas with whom the cities are filled. There is certainly a great attraction here in this free atmosphere for all sorts and kinds of isms and ologies, but I believe the motive of all is for the highest, even if their methods of presentation and practice may be questioned by some."

Mrs. Ida Mansfield-Wilson, of the Berkeley Truth Center, Berkeley, Cal., has recently enlarged her work by establishing a Center in Rock Ridge, a new district lying between Oakland and Berkeley. She has found a house there which is well suited to the work of teaching and healing, where classes in Practical Christianity are held daily. The Center is located at 5554 Lawton Avenue, near College Avenue.

Mr. R. C. Douglass of Boston, has moved to Los Angeles to reside permanently. The "City of the Angels" is attracting many New Thought people.

Mrs. Josephine Preston, a teacher and practitioner of the Divine Science College, of Denver, Colo., is establishing a Center in San Diego, Cal., with offices in the Marston Building. She will also practice in Coronado.

A Unity Center has been established in Wichita, Kan., by Mrs. Aimee A. Ritchie, of 719 N. Lawrence Street. The support of our subscribers in Wichita will be a help to Mrs. Ritchie, as well as a source of benefit to themselves.

Mr. Henry Victor Morgan is announcing the opening of a

Home of Truth in Boston. Mr. Morgan has been working in that city since May, and spent his first two weeks there with the Rev. Dr. Perin, of the Franklin Square House. For the present his Sunday services are held in the Metaphysical Hall, in the Huntington Chambers. The Home of Truth, which he is announcing, will be located at 90 St. Botolph Street.

The booklet entitled, "The Lord's Supper and Ceremonial Feet Washing," shows clearly what the Bible really teaches on these two subjects, and the reader will find his mind cleared of all doubts and perplexing questions regarding these ordinances. The true spiritual communion and the spiritual cleansing of the understanding, which Jesus Christ promised to believers, are presented in an interesting manner. Prices: Envelope size, 20 pages, single copy 5 cents; six copies for 10 cents for missionary work. Address Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

ANNOUNCEMENT OF THE UNITY SOCIETY CORRESPONDENCE SCHOOL

The Unity Society Correspondence School Lessons are open to all students everywhere, and there are no restrictions as to age, education or finances.

The lessons cover the fundamentals of Christianity and higher metaphysics, including Divine Healing.

The Course is divided into two parts.

Part One is covered in six lessons, with auxiliary study of the literature. From six to twelve months are required to complete this preliminary study.

(*Part One* is a recent addition to the Course. The lessons are especially helpful to healers. Students who have finished the original Twelve Lessons will be permitted to take up the study of *Part One* at any time. The lessons simplify the Truth, and make clear many points that come up in the work of teaching beginners.)

Part Two is based on twelve original lessons supplied by the school. About twelve months are required to complete this Course.

Full instructions accompany the lessons.

A diploma is given to every student who completes the full course with a grade of 80 per cent.

Students can begin the lessons at any time.

That all who are earnestly seeking to understand the Truth may receive it "without money and without price," no fixed charge is made for these lessons. We give them freely, and we have faith that those who receive them will contribute in like measure, according to their means.

Address all communications to the Unity Society Correspondence School, Unity Building, 913-917 Tracy Ave., Kansas City, Mo.

THE WOMAN'S SILENT UNION FOR FREEDOM

10 Southfields Road, Eastbourne, England.

Dear Unity:—Some time ago one of you wrote me a beautiful letter, in which you said regarding the Suffrage Movement in this country, that if the women desiring their freedom knew the power of concentrated thought they could do more in silent co-operation than in outward demonstration, and that England could not long stand out against the spiritual and mental agreement of power of five hundred women, if they could only realize that "the battle is the Lord's," and trust him to bring it all about.

I have often thought of this, but did not see the way to bring it into practice, but now it is started. Last Thursday, July 12th, my mind had been very full of the thought. The next morning I went out to sell my papers, when I met a dear American woman, Mrs. MacAnotty, also a Silent Unity member. She told me that she knew by my eyes that I was in the same thought. We had a most delightful talk. She took up the idea warmly, and is helping me to carry it out. We are going to get that five hundred women to join in the Silence at high noon, and when possible to meet together. Mrs. MacAnotty seems to think that I should "mother" this plan, as it came direct to me from you. Names are to be sent in to me to be enrolled, so that we shall know when we have the five hundred.

I have started today with ten women who fully realize the power of united thought, and who have taken up the idea warmly. We work as we go along 'till more and more come in, and when we are in full force, perhaps we shall have a large hall, or rather service with some music, silent prayer and the Lord's Prayer. Those I have spoken to are enthusiastic about it, and some said, "Why didn't we think of it before?" as we always do when some simple and natural thing presents itself to us.

I felt I must write to you at once, as you will like to know that your thought is taking definite shape over here, and that the generous help and sympathy you have always shown in the struggle for freedom that is going on here on the part of the women—now that this most critical stage has been reached, and the women have gone through so much, and surely the time of their suffering must be nearly at an end, as the darkest hour is just before dawn.

This seems to be the time not to delay a moment in forming the combined mental and spiritual forces for silent co-operation that you suggest. Should we call ourselves "The Woman's Silent Union For Freedom," or what do you suggest? I feel that we can rely upon your support and help, which will be great strength to us. I have a sense of relief and happiness in the feeling that we are starting something on right lines—all thanks to you, and above all to the Spirit whose work it is. We shall be most grateful for any suggestions. I

shall write and let you know how we get on. I have to thank you for the last Unity letter you wrote me. There is so much in what you say about our vision being dulled by too much looking at things material. Your thoughts help us greatly. It will be interesting to you to know that since writing to you on the subject, several people have remarked on my eyes—quite an unusual thing. A new acquaintance said she had been much struck by my healthy appearance, and especially the eyes. So I am sure all this indicates improvement. I am so much interested in all that part of Unity teaching that deals with the overcoming of death, and the proving of the indestructible body here and now. It is a blessed thing to have some realization of what life really means.

One thing I like very much is your way of addressing me without the prefix of "Miss." How much nicer is the more simple style. I think all ought to abolish the distinction between "Mrs." and "Miss," and call all women alike, as is done in the case of men.

Yours with love and warm appreciation.

Sibella Tours.

A FREE BOOK

Last February we offered a cloth bound copy of "Christian Healing," by Charles Fillmore, to every reader of UNITY who selected the best chapter in the book. There were many responses, and every chapter had its champions, but the Twelfth Lesson—Love, was selected as the best. Forty-nine people chose that chapter, and they were all sent a copy of the last edition of the book, with the author's inscription and autograph. Some of those who selected other chapters have given such good reasons for their choice that we have decided to have another contest, and give them an opportunity to get a book by pointing out the *second best chapter*.

The following rules must be observed in making selections:

1. Only one choice can be received from each applicant.
2. The name of applicant with address and date of writing should be written at the top of the paper. Following this the name of the chapter chosen should be given, and then the reasons for its choice.
3. Only one side of the paper should be used.
4. No other communication should appear on this sheet.
5. This offer is open until September 15.
6. This sheet should be inclosed in an envelope addressed to "Christian Healing" Department, Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

"The most wonderful, timely and inspired message on 'One Lord, One Faith, One Baptism,' by John L. Chesnutt, in the July UNITY, ought to be printed, together with the one in April ('His

Example—Baptism'), in pamphlet form, and sold at a price low enough for people to buy it by the hundred and send to ministers all over the land, especially those who, thinking to promote Christian unity, are really hindering it by futile contention over this exoteric rite. Your pamphlet would concentrate the attention of the churches on the baptism by the Holy Spirit, a consummation devoutly to be desired, with results so marvelous that no heart can now conjecture how great they would be."—***

The articles referred to in the above letter, together with the article entitled, "The Water of Life," in this number of *UNITY*, are now ready in pamphlet form, the three in one leaflet, under the title, "Why Baptizest Thou?" One who is perplexed by the many and divergent doctrines taught by the various churches regarding baptism with water, and desires to know just what the Bible plainly teaches on the subject, will find his mind cleared of doubts and the perplexing questions by this booklet. Prices: artistically bound in special paper cover, 64 pages, envelope size, single copy, 15 cents; ten copies, 50 cents, for missionary work; gift edition, printed on fancy egg-shell finished paper, deckle edged, strong special cover with artistic design in gold letters, stitched and corded, single copy, 25 cents. Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

UNITY SOCIETY CORRESPONDENCE SCHOOL

Elko, Nevada—I am returning Lesson Three with grateful thanks for the great good I have derived from the study of this and preceding lessons. The Truth shines brighter as I follow on to know the Lord, and as I strive to practice his presence, I am quickened by the Spirit of Truth. I thank you for all you have enabled me to feel of God's almighty power and love, and the realization of a present help in every time of need.—*Mrs. E. E. D.*

Ilkley, Yorkshire, Eng.—I desire to thank you much for Lesson Eleven, which is inclosed. It is worth more than gold and silver.—*E. V.*

Boston, Mass.—I am inclosing herewith my written work on the twelfth lesson. I most certainly have derived great benefit from systematically studying this wonderful Truth. It is so encouraging to be able to recognize direct demonstrations of these laws. Since I have begun to see the workings of God's laws, there is not a day in which I am not able to demonstrate in some way. You will be glad to know that I am beginning to see that I can apply these Truths in my business. This has been a hard law for me to demonstrate, but I am gaining rapidly through the indwelling Christ.—*Dr. A. D. H.*

Kansas City, Mo.—Lesson Five has proven one of the most helpful lessons so far. Our entire family has been benefited by the light which we have received through it.—*G. P.*

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

CALIFORNIA

- Alameda.* Home of Truth, cor., Grand St. and Alameda Ave. Unity literature.
- Berkeley.* Truth Center, 2073 Allston Way. Services Sunday and Friday evening at 8 o'clock, Mrs. Ida M. Wilson, speaker. Rooms open daily.
- Corning.* Mrs. Edith J. Wilson. Unity Branch Library.
- Fruitvale.* Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs. L. G. Fisk, manager.
- Long Beach.* Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Connley, manager. Absent treatments given.
- Los Angeles.* Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.
- Los Angeles.* Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.
- Los Angeles.* Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.
- Napa.* Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity Branch Library.
- Oakland.* Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.
- Oakland.* Rest Reading Rooms and Home, 719 14th St. Mrs. Helen E. Close, Miss Ida B. Elliott, managers. New Thought literature and circulating library.
- Pasadena.* Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.
- Sacramento.* Home of Truth, 1235 I St. Unity literature.
- San Diego.* House of Blessing, 2109 2d St., cor. Hawthorne. Sun-

- day services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m.
 Myra G. Frenyear, ministrant. Unity literature.
- San Francisco.* Home of Truth, 1109 Franklin St., near Geary.
 Christian teaching and healing. Unity literature.
- San Francisco.* Mrs. S. E. Davies, Hotel Nevada, Room 21, 825
 Van Ness Ave. Healing daily except Sundays. Hours: 10 a.
 m. to 4 p. m., and by appointment. Free-will offerings.
- San Francisco.* Home of Truth, 3099 California St. Christian
 teaching and healing. Unity literature.
- San Francisco.* Downtown Truth Center, Rooms 617-18 Shreve Bldg.
 Phone, Kearney 2929. Class daily 12:15 p. m. Mrs Elsie
 Noonan Randall in charge.
- San Francisco.* Mission Center of Truth. Sunday services, 2476
 Mission St., at 11 a. m. Healing meeting, 1132 Shotwell St., at
 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.
- San Jose.* Home of Truth, 144 N. 5th St. Unity literature.
- San Jose.* Mrs. Jessie Juliet Knox, 475 N. 5th St., teacher and healer.
 Unity Branch Library. Class Tuesday afternoon.
- Santa Cruz.* Center of Practical Christianity. Meetings every Thurs-
 day at 2:30 p. m., at 89 Walnut Ave.; Monday evening at Con-
 gregational Church.
- Sierra Madre.* Home of Truth, 493 Auburn Ave., Harriet C. Hamor
 and Alida S. Hamor in charge. Sunday service at 3:30; Bible
 Lessons Wednesday at 3 p. m., and Healing meeting Friday at
 8 p. m.
- Vallejo.* Unity Branch Library. Francis J. Babcock, 803 Capitol St.

COLORADO

- Aspen.* Unity Branch Library. Mrs. M. L. Ross.
- Delta.* Unity Branch Library and Truth Center, 219 E. 3d St. Mrs.
 O. E. Moine in charge.
- Denver.* College of Divine Science, 730 17th Ave. Unity literature.
- Denver.* Second Divine Science Church, 3929 W. 38th Ave., Rev.
 Charles Edgar Prather, pastor. The usual church services.
- Denver.* Edith Marie Raymond, practical lessons in happiness and
 Success. Circulating Library. Helpful books for every reader
 for sale. 302 22d St., cor. Court Pl.
- Pueblo.* The Truth Center of Christian Living and Healing, 108 W.
 10th St. Unity literature.
- Victor.* Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

- Norwich.* Unity Branch Library, 53 Maple St. Mrs. E. E. Taber,
 librarian. Wednesdays 2 to 6, Room 15 Alice Bldg.

DISTRICT OF COLUMBIA

- Washington.* Mrs. Sarah A. Clemons, The Albemarle, 17th and T
 Sts. Teacher and healer.
- Washington.* New Thought Center, "The Cecil," Apt. 405, cor. 15th
 and L Sts. Mrs. Florence Willard Day, teacher and healer.
 Absent treatments and lessons by correspondence.
- Washington.* Unity Truth Center, The Brighton, 2123 California St.
 Mrs. Eva B. Williams, teacher and healer. Metaphysical lit-
 erature.

FLORIDA

- Merritt, Indian River.* Unity Branch Library. Miss Julia P. Hascall.

GEORGIA

Atlanta. The Atlanta Psychological Society, Carnegie Library, Carnegie Way. Mrs. Rose Ashby, president. Meetings Sunday at 3:30 p. m.

Atlanta. Mrs. Mathilda Hoehn Tyner, 409 "The Grand." Healing and instruction; also by correspondence.

HAWAII

Honolulu. Home of Truth and Metaphysical Library, 1220 Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones and Rev. George L. Weaver, teachers and healers. Absent healing, and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home." Sunday evening service, 7:45, Kilohana Art League.

ILLINOIS

Belleville. Mrs. Ida Welsh, 12 S. Lincoln St., teacher and healer. Unity literature.

Belleville. First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Chicago Fellowship services Sunday at 11 a. m. in Whitney Opera House. Benjamin Fay Mills, minister.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, cor. 40th St. and Cottage Grove Ave. Science of Being principles taught. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 204 Le Moyne Bldg., 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

Chicago. Mrs. Anna Hutton, 2973 Prairie Ave. Instruction by correspondence, and absent treatments given for health, happiness, and prosperity. Interviews by appointment.

Chicago. Mary Brewerton de Witt, 6102 Greenwood Ave., South. Lessons by correspondence. Library and Reading Room.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

Leon. Route No. 1. Clara C. Albaugh, teacher and healer.

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, Metaphysician. Teacher of Spiritual Science. 822 Pierce Street.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

MASSACHUSETTS

- Agawam.* Mrs. S. Emily Biglow, teacher and healer. Unity literature.
Boston. Home of Truth and Practical Christianity, 90 St. Botolph St. Open daily. Henry Victor Morgan and Adda Louise Morgan, teachers. Sunday services in Metaphysical Hall, 30 Huntington Ave., 11 a. m. and 8 p. m.
Boston. The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.
Boston. R. C. Douglass, teacher and healer, 687 Boylston St.
Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister.
Lynn. Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.
Malden. Mrs. Alice T. Homer, 79 Mountain Ave. Teacher and healer. Unity literature.
Springfield. Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.

MICHIGAN

- Detroit.* Mrs. Ellen L. Frenyear, 491 Mont Clair Ave., teacher and healer.
Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.
Grand Rapids. Unity Center, 32 North Ave., Mrs. Brink, leader. Meetings every Wednesday at 2 p. m.
Kalamzoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

- Duluth.* New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

MISSOURI

- Kansas City.* Mrs. Rosa B. Cassell, 4504 E. 25th St. Healing, present or absent. Bell 'phone East 3589.
Kansas City. Mrs. Keith S. McClintock, teacher and healer, 913 Tracy Ave.
Kansas City. Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.
Kansas City. Frances B. Rudesill, 913 Tracy Ave. Christian healer and teacher of the science of life.
Kansas City. Mrs. Charity Greenwood, 2404a E. 12th St. Bell Phone, East 4719. Absent or present treatments.
Kansas City. A. P. W. Barton and C. Josephine Barton, 3332 Troost Ave. The Life Home School of Applied Metaphysics. Lessons and healing; mail course a specialty. Write for particulars.
Kansas City. Dr. R. A. Williams, metaphysician, 913 Tracy Ave. Present and absent treatments. Obstetrical cases taken.
St. Louis. Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every Sunday at 10:40 a. m., and the last Thursday of each month at 8 p. m.
St. Louis. Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and

every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

St. Louis. The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science services Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

St. Louis. The Universal Fellowship of Practical Christianity, Association Hall, 2620 Thurst Ave., Walnut Park. Alfred Thompson, pastor. S. S. 2 p. m. Sermon 3 p. m.

Trenton. Unity Branch Library. Miss Edna Beals, 2020 Trenton Ave.

NEW JERSEY

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

Newfoundland. Lydia A. Duncan. The author of "The One-treatment Cure and Instantaneous Healing." Lessons by correspondence in healing and the reading of the book of Revelations.

NEW YORK

Buffalo. Mrs. Candis J. Hall, 528 Delaware Ave., metaphysician. Hours, 11 a. m. to 1 p. m. Phone, Tupper 1071 West.

Hamburg. Unity Branch Library. Mrs. Frank H. Grove, librarian.

Mamaroneck. Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.

New York City. Miss Edith A. Martin, 325 West 82d St., teacher and healer.

New York City. Mrs. Marcia Speirs, practitioner and teacher. At Unity Society, 305 Madison Ave., Wednesdays and Fridays, from 1 to 5 p. m.; other days at 220 West 107th St. Phone, Riverside 3117.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.

New York City. Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays, and Saturdays.

New York City. Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.

OHIO

Cincinnati. New Thought Temple, 25 E. 8th Ave. Ethical school, 10 a. m.; service and lecture 11 a. m. every Sunday.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

Columbus. The Columbus Psychological Society, Robert Bryan Harrison, president and teacher. Conducts free School of Health every Sunday afternoon at 3 o'clock, at 19 S. 4th St.

OKLAHOMA

Ardmore. Unity Branch Library, 1229 McLish Ave. Mrs. Carrie B. McLaren, librarian.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 386½ Washington St. Rev. Thaddeus M. Minard, healer and teacher.

Services Sunday 11 a. m.; also Thursday 8 p. m. Absent pa-
patients taken. Office hours 9:30 a. m. to 5 p. m.
Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts.
Perry Joseph Green, minister. Sunday service 8 p. m. Class
Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought
teacher and healer. Present or absent treatments.
Philadelphia. Unity Center, Presser Bldg., 1714 Chestnut St., rooms
408-410. Open daily. Sunday services at 4 p. m. at Miss
Morris's studio, same building.
Philadelphia. Walter Weston, metaphysician. Rooms 408-410
Presser Bldg., 1714 Chestnut St., Mondays, Tuesdays, and
Wednesdays.
Pittsburg. Modern Mental Science, classes and individual lessons,
403 Winebiddle Ave. Mrs. C. B. McLean, teacher. Reading
room and free library. Unity literature.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St.
New Thought teacher and healer. Correspondence solicited.
El Paso. Unity Society of Practical Christianity, 401 Fremont Ave.,
Mrs. C. F. Elliott in charge. Meetings every Tuesday and
Friday evening.
San Angelo. Unity Truth Center, 819 S. Houston St., P. O. Box
524, Mrs. Walter Alexander, leader. Sunday morning services,
Wednesday afternoon meeting.
San Antonio. Mrs. Mary Norton, 3707 S. Presa Street. Christian
healing and teaching. Unity literature.

VERMONT

Burlington. Unity Circle, Room 3, Y. M. C. A. Bldg., Church street
entrance. Mrs. Laura A. Barstow, president and treasurer, Miss
Carrie F. Drew, secretary. Regular meetings Tuesday afternoon
at three o'clock.

WASHINGTON

Seattle. Seattle Unity Society of Practical Christianity, 246 Arcade
Ave. Noon meetings at 12:15.
Seattle. Home of Light, 624 12th Ave., North. Mrs. Pearl R. Mor-
rison in charge.
Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes
J. Galer, teacher and healer. Unity literature.
Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Nor-
mandie. Telephone, Main 7600.
Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher.
The Washington Apts., 1924 2d Ave.
Spokane. Divine Science Church, cor. 5th and Howard Sts. Rev.
Albert C. Grier, pastor. Services Sunday at 11 a. m. and 7:30
p. m.; Unity Circle Tuesday at 2 p. m.; midweek meeting
Thursday, 8 p. m.

BRITISH COLUMBIA

Vancouver. Truth Students' Meetings and Unity Branch Library.
412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523,
North Vancouver, in charge.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

FOREIGN

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A., LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

England, London, E. C. The Society of the Students of New Life. A reading course of instruction instituted by the Power Book Co., 29 Ludgate Hill.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Literary Institute Bldg. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "the Truth-Seekers."

I never like to throw away my Truth literature, so make it a rule to give it to someone. Last year when I decided to go North I gave a lot of old UNITYS to my butter-man, who was partly paralyzed. When I came back this summer he called for orders, and I asked him if he ever read those magazines I gave him. He responded vigorously, "Certainly I did, and they healed me. Don't you see that I am almost well?"—*H.*

Bennettsville, S. C.—The article in UNITY on "The Baptism of the Holy Spirit," by John L. Chesnutt, is worth all you ask for the year's subscription to the magazine.—*Mrs. M. B. J.*

Henderson, Ky.—The little booklet, "Points for Overcomers," surely must have been printed specially for me; at least the good lesson sounds as if it were aimed right at me.—*M. C.*

Mansfield, Ohio—Your magazine UNITY is wonderful. It is really the union of heaven and earth.—*H. S.*

Those who are interested in "eating and drinking to the glory of God" as Paul admonishes, will find interesting and helpful points in the booklet entitled, "Eating and Drinking to the Glory of God." It gives plain interpretations of those Bible texts sometimes misquoted or misapplied by some who desire to justify themselves in wrong eating or drinking. It is good for missionary work. Prices: single copy, 24 pages, bound in special paper cover, 10 cents; in neat tract form, envelope size, single copy 5 cents; six copies for 10 cents for missionary work. Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

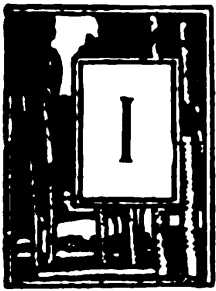
UNITY

"YE SHALL KNOW THE TRUTH, AND THE TRUTH
SHALL MAKE YOU FREE."

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THE IDEALISM OF JESUS

*A lecture by DR. W. JOHN MURRAY, at Unity Center,
New York City.*



IN speaking on the subject of the Idealism of Jesus, and its application to the healing of mental, moral and physical ailments, I know that I am speaking on a subject with which most, if not all, of you are quite familiar; and yet it is a subject which can never be exhausted, because of the necessity of its unlimited application, a necessity which is constantly growing out of the unfortunate ignorance of the race concerning its own relation to God; its own rightful spiritual powers, and its own duties in opening the eyes and the ears of the rest of mankind.

It is not at all new to you to be told that our diseases are nothing more nor less than the out-picturing of our sinful, sickly thoughts; and it is not at all new to you—you know as well as does any philosopher in the world—that disease is nothing more nor less than a reflection upon the body of wrong thoughts in the mind.

We can no more separate bodily disease from mental procurement than we can separate a smile from the face and leave it suspended in the air as a separate entity.

Jesus attacked disease where disease is alone produced. He attacked disease at the very seat of disease. He went down into the very innermost depths of the conscious and subconscious mind, and there found the procuring cause of bodily maladies. In this respect he re-

duced idealism to a practical science. He did what twentieth century idealists do not pretend to do.

Merely to dwell in the contemplation of high and lofty, beautiful and pure ideals, without being able to reduce them to a practical demonstration in the healing of bodily disease, is a very pretty and a very pleasant pastime. It is infinitely better to think high and lofty and pure thoughts than to think low, ignoble and impure thoughts; but, unless we can apply these to the destruction of our bodily maladies, and the bodily maladies of others, then it is nothing more than idealistic thinking; and idealistic thinking is, morally, an improvement upon a morally low order of thinking. It brings thought, and, in a measure, it brings into our little circle a different order of friends; but, unless it heals us of our bodily infirmities, it will leave us only with a very pleasing philosophy.

And hence the difference between the idealism of Jesus and the idealism of Buddha is represented in this: that one was pre-eminently practical, while the other was beautiful, delightful to think about, delightful to dream of, good for the ethical system, but not necessarily good for the physical system.

The twentieth century idealism is that which is come to emancipate man to the uttermost. It has come to spiritualize individual consciousness, and to lift the mind above the contemplation of the sordid and the sickly, and to transform the very body itself by this renewal of the mind. Paul was studying the idealism of Jesus when he said, "Be ye transformed by the renewing of your mind."

The mind today needs renewing. We are striving with might and main to build up bodily tissue by merely physical means and systems—diet, change of climate, all sorts of peculiar exercises. The mind is left comparatively untouched; and, after all these systems have been exhausted; when man is still bowed down with his diseases; still quite unable to digest his food, though he is exercising in order to become capable of eating, he is pushed—*pushed* is the word—into an acceptance of the higher order

of things, an acceptance of that form of idealism which begins at the very root of things. I think I am safe in saying that most of us who are interested in this philosophy today are interested because we were driven into it. Personally that was my experience. I should never have sought the heaven of Spiritual Science if it had not been for a long and persistent and painful residence in hell. Not vulgarly speaking, I had had a hell of a time of it for a long time. Nothing short of that would have driven me to this. Nothing short of that would have caused me to look into it, for I regarded all of you as a lot of harebrained cranks—short-haired women and long-haired men. It never occurred to me that there was a single sane, sensible person in the movement. I had met one or two so-called representatives of the movement, very talkative, very loquacious, filled with a zeal that was not according to understanding, working diligently and faithfully to save my soul, to get me to read something along these lines, and I remember the first introduction I had to it, which caused me rather to suspect it.

I was very ill at the time, and a woman had been put on my case as nurse, and her ministrations were purely physical, or supposed to be such. That was what she was receiving her pay for; but she felt called upon to breathe into my unawakened soul something of this thought.

One day at the very height of my suffering, when it seemed quite unbearable; when the one thing I desired or craved for or wanted was an injection of morphine or cocaine, or anything to quiet the pain, this good woman, very well meaningly, said, "I suppose you think that pain is in your side." I was inclined to be a little humorous, despite the fact that I was suffering, and I looked and laughed, and said, "Yes, I do." "Of course it really isn't," she said. I said, "That is very amusing." She said, "You think I am joking." I said, "No, I don't. I don't think you are joking, but I am laughing. It is not a joke, really." "Well," she said, "it really isn't in your side." "Where is it, then?" I said. "Well," she said, "it is in your mind."

"Then," I said, "it's very foolish to keep you here, because really you are putting those hot compresses on the wrong place." She said, "I see that you are inclined to be funny." "No," I said, "not at this moment at all. I am really very serious. I do not know what you are driving at." She said, "You know I am interested in Mental Science."

She got a book for me, which was a mixture of Spiritualism, Theosophy, Christian Science, New Thought, Buddhism, Zoroasterism, and I think if I had looked further along, I might have found a few chapters on palmistry, clairvoyance, and other things. I said, "What does all this mean?" She said, "That is what I am studying." "Well," I said, "when you are through, you will be quite an adept, won't you?" She said, "You are still inclined to be funny. I do not think I will leave the book with you." And I said, "I do not think you had better."

We separated. I suffered for three years after that, when one day my wife became very seriously ill. After the surgeons had done all they could for her; after climate had been exhausted, and all the well-known remedies had failed to effect anything like a cure; when it was seen that she was quite beyond all physical aid; when it was considered necessary to send for the pastor of our church to recite by her bedside the prayers for the dying—a rather comfortless sort of proceeding, but that is what he was sent for to do, so you see she was very desperately ill—I was again asked to try this treatment. I reasoned this way: It is a very foolish thing, but at least they do not give noxious drugs; they do not recommend operations; so I do not see that we can lose anything by it, but perhaps the woman may comfort my wife. So I really allowed her to come in that spirit. I did not urge her; was not very anxious, but I *allowed* her to come.

She was one of those wise little ladies who never say very much. The work she had to do was a silent work, and a powerful thought was necessary. When she came in, I asked her a few questions, and her answers were rather

satisfactory, because my first question was the very stereotyped question that every one asks at such a critical time, "Do you suppose anything can be done in this case?" Her answer was a very intelligent one—"I believe, Mr. Murray, that with God all things are possible." I said, "I believe that, too, but you must remember that we have prayed long and earnestly. You must remember that we have tried the very best-known suregons on the Pacific Coast. We have had the advantage of the most delightful climates in the world. We have drugged and doped until we have exhausted the pharmacopœia. Will you please tell me what you mean by that statement, 'With God all things are possible?' "

She said, "Yes. I believe that the healing power of the Holy Spirit has not exhausted itself. I believe that the healing power of the Holy Spirit did not exhaust itself in the first century of the Christian era. I believe, absolutely and implicitly and faithfully, that the age of miracles is not past, but that whenever a faithful soul, and one who understands the law of God, comes between the Divine Mind and the suffering individual, that there can be a cure established." "Well," I said, "you are very comforting, at least, and at least spiritually minded." I was remembering my old friend of a few years before, who was so very talkative, and here was this quiet, little, saintly character who was going forth in strength from the Almighty, going forth as a mediator between the healing principle and my wife, who needed to be healed.

In seven short days Mrs. Murray took the first solid food she had taken for thirty-two days. That solid food was very little, but it was solid. In two weeks the change was much greater. In a month from that time she was able to take a walk, and a year later she was comparatively well.

This was not one of those get-cured-quick cases at all, but a very long-drawn-out one; there were times when our faith was tested to the utmost, when it seemed that we were slipping back instead of going forward. I say this

for the encouragement of those, perhaps, who, having started, are holding on because there is nothing to go back to, very much like Peter of old. You remember when Jesus said, after many of his disciples went away, "Will ye also go away?" Peter said, "To whom shall we go, Lord, if not to thee?"

It was no credit to me, really, to hold on to God at such a moment. It was no credit to my wife to hold on, because there was nothing else to hold on to. We held on because there was not another thing in the world for us.

At the end of a year we were satisfied that it was only a question of time when the cure would be perfectly established, so much so that, for nearly sixteen years, Mrs. Murray has worked with me, sometimes night and day, at the very work which sixteen years ago I was prone to ridicule, the healing of the sick by purely spiritual means, without massage, electricity, surgical operations, strong drugs, foolish exercises, absurd dietary. It never occurred to me that there was an invisible force in the universe, the force of Spirit. It never seemed to me that when all had been done by our medical friends and our surgical friends, and our pious pastor had said his prayers for the dying—it never occurred to me that anything could step in at that crucial moment and bring about a change. It challenged my respect, at least. I began at once to read.

I was fortunate at this time, because books were placed in my hands that dealt with the subject intelligently. I had studied for about a year when I began to see that every known disease of the human organism is the direct correspondence of a wrong thought, or a morbid belief in the human mind. I began to see that the outer was the reflection or the expression of the inner. I began to see that if the race is ever to be emancipated from its diseases, it must be emancipated from its errors of belief, its errors of thinking, first, about God, then about itself. I began to study the idealistic philosophy, especially that form of it set forth by Jesus, Paul, John, Peter and others; and

presently, through my desire to be of service, without saying a word, because it never occurred to me that I would ever be in this work—I had other things that were far more important to me at that time—but, without saying a word, and according to a law which at that time I did not understand, the law of spiritual attraction, the sick and the suffering, the poor and the miserable, the oppressed and the distressed, came to me to ask questions at first, and some would ask for help, ask for prayers.

And thus it was that I began, unconsciously, a work which was forced upon me subsequently as my life work. No credit to me to be in this work—not a bit; I was forced into it. I think I rebelled from accepting it much as Jonah rebelled about going to Ninevah. I never wanted to be considered as one who was really interested in this thing at first. I was perfectly satisfied to receive all its benefits, but to have it known publicly that I was interested in this wild thing, that I rather shrank from, for I had social reasons, religious reasons, domestic reasons. I was regarded as an apostate, the first apostate in my family for thirteen generations. Well, I think when I look back, Jesus was the first apostate in twenty-seven generations. Born an Israelite of the Israelites, you remember when he came before the people, he dared what man had never dared; he dared to take exception to the one man to whom no Israelite had ever taken exception before—"Ye have heard that it hath been said [referring to the teachings of Moses], An eye for an eye, and a tooth for a tooth, but I say [I, a young man of thirty-three, from a very obscure village, having no schooling whatsoever] unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

Here we see the difference between the realistic philosophy of Moses and the idealistic philosophy of Jesus. Compare the works of the two, and that without any attempt to belittle the work of Moses. One led the chosen children of Israel out of Egypt into the promised land, physically; established a code of ethics; established laws

of hygiene and sanitation and bodily cleanliness. The other led a world into a larger thought of God; led a world into a larger thought of themselves; made it clear to the minds of men that God is love; that God does not send sin, sickness, disease or poverty into the lives of his children. Striving to make it clear to those who stood by in the little circle, the difference between his idea of God and the Mosaic idea, he said, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

He said this to illustrate the great love of God. He held an entirely different idea of the character of God from what we have today. After twenty centuries of Christian teaching, it is nothing uncommon for us to ascribe to the will of God the diseases of our children, even the death of our children. We have come rather to believe that we must submit, willingly, almost cheerfully, to what we believe is the will of God. If one of our children becomes afflicted, or passes away in what we call death, our spiritual advisers say, "Let us try to be resigned. It is the will of God." Jesus said, "It is not the will of your Father which is in heaven that one of these little ones should perish," but that all should have everlasting life; *not* the will of the Father in heaven that the sinner should die, but rather that he become converted and live. This was an entirely new construction upon the will and the love of God; and all the idealistic philosophy is striving to do is to stir up the remembrance of the people to these great facts of the Master Idealist's teaching, that it is not the will of God that any one should suffer, but, rather, be converted and live.

Converted to what? To what are we to be converted? What does the word *convert* mean? To be turned about, to be turned around. The man who thinks

he is converted because at an evangelistic meeting he declares he has been saved, is not always converted, because he goes back again, very frequently. It was one of the great regrets of Mr. Moody's life that only five per cent of those who were saved at evangelistic meetings remained Christians in the strictest sense of the word. These were not conversions, but merely ecstasies, hysterical experiences. "Except ye be converted"—turned about in your order of thinking; except as you give up the idea that you are subject to your bodies, subject to bodily ailments, subject to distress as the result of eating or drinking, or walking or running; except as you give up the idea that you are subject to the lower, become converted in your way of thinking, and realize that you are subject only to the higher, that great law of God which is the law of health and life and strength; except as your whole mental process becomes turned about, and you begin to see yourselves as spiritual entities rather than material clods, will you in any case enter into the kingdom of heaven, of peace, of harmony—harmony of mind and body.

Sometimes the world at large says our claims are too large. It would seem sometimes as if they were indeed preposterous; but when we consider what we are making our claims upon; when we consider the inexhaustible source of supply; when we consider the unlimited fountain of life, unlimited strength which is God, then we see that we can never make claims too large, too numerous, too preposterous, or too presumptuous, because the source is always greater than any demand, or all the demands we can make upon it. It is not presumptuous for the child of God to declare that he is well, because he is the child of God, and God is health. That is not presumption when the individual declares that, because God is the unlimited substance of the universe, his substance is inexhaustible and unlimited.

Perhaps it is that our claims have been too few, too miserly and too timorous in the past. We have been much like that prodigal son who remained at home, living

in his father's house, and yet limited, working as the hired servants of the house, feeling the thought of limitation over everything that he did, while the other was very unlimited in the wrong way. The man that remained in his father's house, and that made big claims when he saw his brother having a fatted calf killed for him, woke up too late. He should have realized long before that all that the Father had was his; but he did not act as if it were. He was satisfied to live as a servant in his father's house. This was one cause of his reproach—he had lived as a servant in his father's house, and the answer came from the father, "Behold, all that I have is thine"—all that I have is thine.

Now, in order to appreciate the full value of that statement we must first ask, What is the Father? The Father is Life, the Father is Health, the Father is Love, the Father is Strength, Power, Dominion. All of these are the child's by rightful inheritance. That is what Paul meant when he said that we are joint heirs with Christ to the kingdom. Joint heirs—what does he mean by joint heirs? What does he mean by a joint heir to the kingdom? What does it mean to be a joint heir to an estate? It does not mean that one has more than another. It does not mean that the eldest son gets the largest portion, and the other half is divided by measure to the other children.

To be joint heir with Christ to the kingdom means to be an equal participant in all the blessings of God. It means to have the same power, the same strength, the same degree of understanding—*joint heir*.

Sometimes we are accused of making ourselves equal with Jesus. That is because the world does not understand what is meant by joint heirship. I am sure there is not a spiritual healer in the world who would be so presumptuous as to say he were on a plane of equality with the Master. I am sure there is not.

And yet, on the other hand, there is not an advocate of spiritual healing today who does not realize that the promise of Jesus, made to every true disciple, is to be a

full, perfect, joint participant in all the qualities of the Godhead. "Be ye therefore perfect, even as your Father which is in heaven is perfect," said Jesus. Do you suppose that Jesus would have asked of his disciples at that time, or at this time, a mental or moral or physical impossibility?

When Jesus demanded perfection of his disciples—and all men who study the truth are disciples of Jesus—he demanded only that which he knew men could live up to. We have smugly sat down and soothed our consciences, and taken some false comfort in the belief that we can never be perfect as the Master is perfect. We argue that he was Divine, and because of his divinity he did things that no other frail member of humanity could possibly do today. We argue that it is useless to try. We say, "It is like trying to make a watch with a crowbar. Here we are with nothing better, more scientific or skillful with which to carve out life's destiny than mere human will power." Jesus made it clear to us that the human will is not a factor in the case at all. The great factor in the case is divine understanding. "Ye shall know the truth, and the truth shall make you free."

Let us reduce this to the world of simple physics. The moment you become acquainted with the truth about anything in the world of physics, that moment you become free of your ignorance concerning that particular thing. The moment the world became acquainted with the truth of the revolution of the sphere, it became free from the antiquated belief in a rising and a setting sun. The moment we become free from the belief that we are mere humans, subject to human laws and limitations, and may *become* sons of God after we die; the moment we realize that we are Divine now, that moment we become possessed of the strength of Divinity.

Some one said that Emerson denied the divinity of Jesus. It does not seem to me that anywhere Emerson denied the divinity. He had his own peculiar ideas about Jesus, but I do not believe that any thinker in the world ever paid more beautiful tribute to Jesus. Emerson said

Jesus was one man in all human history—one man in *all* human history—who was true to that which is in you and in me, his divinity.

His divinity—what is this divinity? This divinity is the point of each being which comes most directly in contact with God. The divinity of each is not something that must be injected into each from without. It is the very life of each, and we are learning today that it is the only reality of each; that what we call the humanity of each, or the mortal of each, or the carnal of each, is the unreal—the specks on the surface of things that are not true, the things that we can rise above, demonstrate over, and finally overcome.

These are no more true of us than they were of Jesus. Your diseases are no more a part of you than the barnacles are a part of the ship—not a bit. They are simply the false excrescences which have gathered upon your bodies as the result of wrong thinking.

We said in the beginning of our talk that you can no more separate disease from the thought which produced it than you can separate a smile from the face and leave it in the air as a separate entity. The thought of the disease and the disease are merely the cause and the effect. Destroy the cause, the effect disappears. Destroy the false belief and sickness vanishes.

This was the only method of cure that Jesus ever resorted to. He destroyed the false image in the consciousness of the patient. If the patient had a picture of a withered arm, Jesus did not massage the arm; did not tell him to go and take exercise; did not try to build him up with some tonic, or resort to any of the physical subterfuges whatever. He simply destroyed the mental picture. "Stretch forth thine hand"—he stretched it forth, and it became whole as the other; and the same in the case of the daughter of Jarius, and with Lazarus.

Every cure that Jesus ever performed, he performed on the basis of removing the mental cause. So that, by reducing the idealism of Jesus to a practical demonstration

in the twentieth century, we are only doing that which we have been enjoined to do; and if we meet with the same degree of opposition that the Master Idealist met with, we should not be discouraged. Rather should we take it as an evidence that the system is right. The other day in Washington, you remember, when it was the duty of one of our senators to oppose a measure that was aimed at the suppression of all spiritual systems of healing bodily diseases, he declared that if the great Master Idealist were here today, his work would be regarded as a criminal offence; that the great medical trust of this United States would regard him as a charlatan, professing to heal bodily disease without the application of drugs. Not being a graduate of any of the medical colleges, not being able to show his parchment, the medical members could demand an examination.

Today we are living in a world of thinkers. We know that thought is the most potent agency in the universe. We know that thought is the mediator between Divine Mind and the cure of every bodily ailment in the world. And, what is more, we know more than the doctors know; we know that every cure they have ever made is a faith cure—every one. There never has been a cure in the world that was not a faith cure, your pills and your pellets and your climate and your diet notwithstanding. If you had no faith in any of those systems, you would never try them; and if the physicians had no faith in those systems, they would not employ them.

This is no arraignment of the medical trust. I beg of you not to consider it as such. It is merely a recommendation of a higher system. I would not for the world take from the world its crutches, its pills, or even its morphine; not for the world. But when the race has exhausted these, when the advocates of medicine say we can do nothing more for you, then I ask, in God's name is there no appeal to a Higher Source? Is there no balm in Gilead, that we should accept as final the decree of the doctor? When the finite has exhausted its limits, shall we

conclude that the Infinite is alike impotent? "Is the arm of the Lord shortened that it cannot save? or his ear heavy that it cannot hear?" When the higher courts of our land set aside the verdicts of the lower courts, does it not prove the fallibility of the human mind, and the judicial mind, at that?

I did not come here to make converts, but to add my mite of testimony to the power and *presence* of the Healing Christ, that Christ in *you*, the hope of glory, the Immanuel, or God with us, whose real opportunity is our extremity. When all external means and methods have been tried and found wanting, you may still have recourse to the internal Spirit of Truth. There is freedom for you in a knowledge of the Truth. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

WAS IT YOU?

Somebody spoke a kindly word
Which 'wakened new life in those who heard;
Somebody gave a happy smile
That cheered a dark pathway for a while;
Somebody, with a resolute hand,
Snapped for another a fettering band;
Somebody threw wide open the door
That should imprison a soul no more;
Somebody lifted a load of care
Which had proved too heavy for a weak one to bear;
Somebody gave a healing touch
And helped the lame to renounce his crutch;
Somebody opened darkened eyes
To see a bright new day arise;

Was It You?

—*Selected.*

"Trust men and they will always be true to you; treat them greatly and they will show themselves great, though they make an exception in your favor to all the rules of trade."

GOD AS UNIVERSAL GOOD



HE conception of God as the Good *only* has been held by the spiritually minded in all ages, as shown by the following quotations from the teachers of the past:

The One Power

There is one Unknown Being, prior to all beings, and exalted above all. He is the author of all things, even of the etherial sphere, and of all things below it. He is Life, Counsel and Light, which all signify one power. He is the first and the last, the beginning and the end. He is the Primal Father, the immortal Virgin, the life, the cause, the energy of all things. There is One only Power, One only Lord, One Universal King.—*Orpheus, B. C. 1200.*

One Universal Soul

There is One Universal Soul, diffused through all things, eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image, to be compared only by the mind; not as some conjecture, exterior to the world, but, in himself entire, pervading the universal sphere. Unity is the principle of all things, and from this unity went forth an indefinite duality.—*Pythagoras, B. C. 586.*

The One Primitive Substance

The Eternal Living Being, most notable of all beings; distinct from matter, without extension or division, without parts or succession; who understands everything, and continuing himself immovable, gives motion to all things, and enjoys in himself a perfect happiness, knowing and contemplating himself with infinite pleasure. * * * There are many inferior deities, but One Mover. All that is said of the human shape of those deities is mere fiction, invented to instruct the common people, and secure their observance of good laws. A Spiritual Substance is the cause of the

universe, and the source of all order and beauty, all motions, and all the forms we so much admire in it. All must be reduced to this One Primitive Substance, which governs in subordination to the First. * * * There is one Supreme Intelligence, who acts with order, proportion and design, the source of all that is good and just.—*Aristotle*.

Prayer of Socrates

O Beloved Pan, and all ye other Gods of the place, grant me to become beautiful in the inner man, and that whatever outward things I may have may be at peace with those within.

May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ! Do we need anything else, Phædrus? For myself I have prayed enough.

The Divine Nature

Prayer is the ardent turning of the soul toward God; not to ask for any particular good, but for good itself; the universal supreme good. We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore remain silent before the gods till they remove the clouds from thy eyes, and enable thee to see by their light, not what appears good to thyself, but what is really good.

Whatever is beautiful is so merely by participation of the Supreme Beauty. All other beauty may increase, decay, change or perish, but this is the same through all time. By raising our thoughts above all inferior beauties, we at length reach the Supreme Beauty, which is simple, pure and immutable, without form, color or human qualities. It is the splendor of the Divine image, it is Deity himself. Love of this Supreme Beauty renders a man divine.

God provides for all things, the least as well as the greatest. He is the original life and force of all things, in the ethereal regions, upon the earth, and under the earth. He is the Being, the Unity, the Good; the same in

the world of Intelligence that the sun is in the visible world.

God is Truth, and Light is his shadow.

What light and sight are in this visible world, truth and intelligence are in the real, unchangeable world.

The end and aim of all things should be to attain to the First Good; of whom the sun is the type, and the material world is but the manifestation and the shadow.

The perfectly just man would be he who should love justice for its own sake, not for the honors or advantages that attend; who would be willing to pass for unjust while he practiced the most exact justice; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right.—*Plato*.

The Essence of Good

God is beneficial. Good is also beneficial. It should seem, then, that where the Essence of God is, there, too, is the Essence of Good. What then is the Essence of God? Flesh? By no means. An estate? Fame? By no means. Intelligence? Knowledge? Right reason? Certainly. Here then, without more ado, seek the Essence of Good. For do you seek it in a plant? No. Or in a brute? No. If then you seek it only in a rational subject, why do you seek it anywhere but in what is distinct from irrationals? Plants have not the use of the appearances of things; and therefore you do not apply the term of Good to them. Good, then, requires the use of these appearances. And nothing else? If so, you may say, that good and happiness, and unhappiness, belong to mere animals. But this you do not say, and you are right. * * * What then? Are not these likewise the works of the gods? They are: but not principals, or parts of the gods. But you are a principal. You are a distinct portion of the Essence of God; and contain a certain part of him in yourself. Why then are you ignorant of your noble birth? Why do not you consider whence you came? Why do not

you remember when you are eating, who you are who eat; and whom you feed? When you are in the company of women; when you are conversing; when you are exercising; when you are disputing; do not you know that it is a God you feed; a God you exercise? You carry a God about with you, wretch, and know nothing of it. Do you suppose I mean some God without you of gold or silver? It is within yourself you carry him; and profane him, without being sensible of it, by impure thoughts, and unclean actions.—*Epictetus*.

HEALTH IN ANCIENT ISRAEL

Let me call your attention to three texts. The first, Exodus 15:26:

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

The second, Exodus 23:25:

Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

The third, Deut. 7:15:

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

From these texts, together with the pertaining history of Israel, I gather the four following thoughts:

1. That the people of Israel were, in the purpose of God, to be distinguished from all other peoples in having a perfect physical life, without any sickness.
2. That whenever they were *not* so distinguished—whenever they became sick—it was because they had become unfaithful to their God.
3. That their means of recovery when sick was, therefore, to resort to their God and become faithful to him.
4. That for them not thus to resort to their God, when sick, was indicative of fatal separation from him.

I

Let us consider these thoughts. And first, *"that the people of Israel were, in the purpose of God, to be distinguished from all other peoples in having a perfect physical life, without any sickness."*

This was not by any means the only distinguishing mark of the Israelites, but it was one of them. The Lord had taken them to be a peculiar people unto himself. They were to be separate in their creed, their government, their international policy, their customs and manners, their dietetics, their times and seasons, etc. But surely not the least of their distinguishing marks was to be that there was to be no sickness among them. They had been living in Egypt, where they had seen and probably experienced many and sore forms of disease. Especially just before their exodus they had seen the Egyptians afflicted with various plagues, and they had been taught that sickness was a mark of the Lord's displeasure. But no sooner had they gotten beyond the Red Sea and come to the waters of Marah, where they began to murmur, than the Lord called their attention to this particular matter of their physical health, and established there at once, even before they came to Sinai, a statute and an ordinance concerning health, that if they would be faithful to him, he would heal them of whatever disease they then had, and would keep them thereafter in perfect health.

Now this is a very remarkable fact that at the very outset of their career, at the very first physical need—the lack of good water, they having come three days' journey and found bitter water, which he had miraculously sweetened—that then and there he made his first statute, or ordinance, or covenant with them in regard to their health. They had, as before remarked, just come from the presence of sore diseases in Egypt, and were just entering upon the trials of the wilderness, which naturally would induce much sickness. Actual sickness behind them, probable sickness before them; and yet said the Lord, "Only be faithful to me and you shall not be sick in the least, for I am the Lord

that healeth thee." And, according to Psalm 105:37, God did at this time wonderfully heal and strengthen the whole nation, from the oldest to the youngest, for it is said that

There was not one feeble person among their tribes.

Just think of it! There was, it is estimated, three millions of people. They had been under great tension of feeling for weeks. The first-born of Egypt had been smitten all around them. They started in the excitement of a night journey. They were harassed by the pursuit of their enemies. The sea opened for them to pass through. Naturally hundreds would have been overcome with, at least, nervous prostration. And yet, in all the ranks of Israel's three millions, with all their women and little children, amid the nervous and exhausting excitement of such hurried and momentous events, there was not one feeble person among them, but all were strong and healthy. And then the promise is made to them that if they would be faithful to their God they should nevermore be sick at all, but should keep this marvelous strength which had thus been imparted to them.

And, that this promise was true, we have but to look at the cases of the faithful ones among them; e. g., Moses, their leader, who, according to God's testimony, was faithful. When the promise was given, he was eighty years old. From that day onward for forty years, he bore the heavy and exceedingly great care of all this wayward people—work and trouble and years enough to have worn out a dozen natural men of his age; but, at the age of one hundred and twenty, we read of him (Deut. 34:7) in perfect health and vigor, "his eye not dim nor his natural force abated." He had proved the promise true.

Or look at Joshua, the servant, companion and successor of Moses—one of the two faithful spies. He not only lived through the forty years' wandering, but led the people through Jordan, and conquered much of the land and lived to the good old age of one hundred and ten, while his ten companions, the unfaithful spies, and all the mur-

muring generation had fallen by sickness and death long before.

Or, if we desire another, a third witness, let us notice Caleb, the other faithful spy. Let him tell the story in his own words.

Forty years old was I when Moses . . . sent me . . . to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. . . . And now, behold, the Lord hath kept me alive, as he said, these forty and five years, . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now. —Josh. 14:7-11.

Look at this man of eighty-five, just as vigorous as he was at forty, and asking so boldly his share of the land, because he expected to still live to enjoy it; and say, was not the promise true that the faithful should be kept in health and vigor? Oh, if all Israel had been faithful as were Moses and Caleb and Joshua, what an array of health and vigor and strength they would have presented to all beholding nations.

II

But our second thought was, "*that whenever this people were not distinguished by perfect health, whenever they became sick, it was because they had become unfaithful to their God.*"

If you will follow their history you will see that whenever they swerved in their allegiance to God, their health failed; e. g., at the outset (Num. 11:33) when they murmured at the manna and clamored for flesh, the plague came upon them, and so many died and were buried at once that the place of their encampment was named *Kibroth-hattaavah*, that is, "the graves of lust." Soon after this, Miriam and Aaron spoke against Moses (Num. 12:10) and, in consequence, Miriam was smitten at once with leprosy. Again, when they reached Kadesh-Barnea and the twelve spies went up to survey the land, the ten that brought an evil report died at once of the plague, before the Lord

(Num. 14:37), in marked contrast, as we have seen, to the other two, Caleb and Joshua, who "wholly followed the Lord." Again, after Korah's rebellion, and the swallowing up by the earth of the rebels, the people murmured against Moses and against Aaron (Num. 16:48-50), saying, "Ye have killed the people of the Lord;" and the plague broke out among them and cut them down so fast that Moses exhorted Aaron to take his censer and make intercession, standing between the living and the dead, and thus the work of disease and death was stayed, but not until 14,700 had fallen. Again (Num. 25:1-9) in the case of Israel's great sin at Baal-peor the plague cut down 24,000, till Phinehas, in righteous indignation, slew one of the boldest of the offenders. Again, farther down in the history of this people (II Sam. 24:15), when David, lifted up with pride, numbered the people, the pestilence swept down 70,000, till the destroying angel paused at the threshing floor of Araunah—that memorable place of sacrifice. So also one of their kings, Uzziah by name (II Chron. 26:16-20), was smitten with leprosy when he dared to assume the priestly office.

Other instances might be given, but these will suffice, for it must be remembered that there were not only these marked instances, but also (Num. 14:28-34) a general lack of vigor and much ordinary sickness that caused all, who were over twenty when they came out of Egypt, to fall in the course of the forty years' wandering, so that none over sixty entered Canaan, except Caleb and Joshua. Probably nearly a million fell by sickness because of their unfaithfulness to God.

III

And this brings us to our third thought, "*that their means of restoration to health was always and simply a return to their God.*"

Miriam's leprosy was cured at the intercession of Moses and, of course, by her own penitence. The plagues and the sicknesses were always stayed by returning to the Lord. If disobedience to God was the cause of disease,

of course, the removal of the cause would remove the effect. Therefore, their treatment of disease, so far as it was treated at all, was a religious and not a medical one. Whenever one was smitten with the leprosy he went, according to the law, to the priest (Lev. 13) and not to a physician. Indeed, there is no evidence that any physician ever existed in Israel until after the days of Solomon, when the nation had ceased, in large measure, to be a separate people. Egypt had, indeed, her physicians, but we can find no trace of them in all the early history of Israel. Whenever sickness came among them they regarded it, as it was indeed with them, an evidence of sin against their God; so that, if any cure came to them, it must also come from their God, in response to their return to him. So we find that in answer to prayer and in return to the Lord were found all the cures of disease that were wrought in Israel. Therefore Solomon, at the dedication of the Temple, said,

Whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, . . . hear thou in heaven thy dwelling-place, and forgive.—
I Kings 8:37.

* * * * *

So also we read of King Asa, a man who in his earlier years had given good evidence of piety, that,

In his disease he sought not to the Lord, but to the physicians,
And the consequence was that

Asa slept with his fathers.—II Chron. 16:12, 13.

Jehovah had, at the first, proclaimed himself "the Lord that healeth thee," and to reject his healing was to reject him. This they did in after years, and, in consequence, largely sank down to the level of the other nations.

A wonderful people they were, as they came out of Egypt, with Jehovah as their Leader and Law-giver and Healer—three millions of them, in perfect health, victorious over Egypt and all others with whom they came in contact, presenting the amazing spectacle of not one feeble person among them. Was there ever anywhere else three millions of people without a sick or feeble person in all their ranks,

and, with what was better still, the promise that there never should be any sick among them?

From this brief survey of this peculiarity of Israel, several lessons may be drawn.

1. And first, God's purpose of salvation and blessing for the lost race of man includes his physical as well as his spiritual nature. Physical soundness is not only a part of God's salvation, but it is that feature of it which distinguishes it from other religions. No other religion has transfiguration and resurrection and ascension; but rather to die out of, or away from, the body, is the acme of blessing in false religions. Not so, however, the religion of the Bible, which perfects the body and sets before us the hope of life.

For in death there is no remembrance of thee: in the grave who shall give thee thanks.—Ps. 6:5.

For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day.—Isa. 38:18, 19.

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, . . . Who hath abolished death, and hath brought life and immortality [incorruption] to light through the gospel.—II Tim. 1:1, 10.

God . . . hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ.—I Peter 1:3.

—F. L. Chapell, in *"Sickness and Health in Ancient Israel."*

To make men free has been the dream
 Of every noble soul on earth—
 To bring a better time to birth;
 To see the future's hills agleam
 With the first holy light
 Of a new era bright,
 From which the human night
 Of ages speeds away;
 Its sable folds withdrawn
 Before the golden dawn,
 Where earth goes rolling on,
 Into the grander day.—Lowell.

A THOUGHT FORM ARRESTED

LILY FREEMAN CARPENTER, M. D.

Dear Unity—Do you know of anyone ever having been cured of rose cold, or hay fever? Well, this is my happy experience, and I have ventured to write it out and send it to you, hoping you might see fit to publish it in your magazine, UNITY, and some one else be encouraged to get over it as I have done. My mother had hay fever all her life, and one sister also, so you see rose cold, which is like hay fever, only not so bad, was hereditary with me. It is really a wonderful thing to get deliverance from, and is a condition which medicine does not reach. It is, in fact, one of the most baffling conditions a physician has to handle, as he can practically do nothing, only mitigate symptoms.



SETTING in quiet concentration one evening, there suddenly appeared to my inward vision a large, dark, creeping monster, in shape something like a crocodile. In speaking of this experience later it was explained to me that this was a thought form, an ugly thought form; that the ether or atmosphere is full of thought forms of all kinds and descriptions and, being sensitive at that moment, I had seen one of this kind.

Little did I dream at the time of the great value this experience would be to me a little later. I had been a victim of what is called rose cold for about thirteen years. This usually made its appearance some time in May and continued well into July. At this time of the year there were all the usual symptoms of a severe cold in the head, with the added irritation of eyes and ears, which nothing allayed. All sorts of remedies had been tried, notably among them the inhalation of ozone once or twice daily. But nothing furnished more than temporary relief, and soon the old exasperating condition of being unable to breathe through the head returned, and life at those times was hard.

One morning in May, 1911, on waking, I had every reason to believe myself in for the usual siege, when the

fact suddenly came to my mind that if every thought had a form, then the form rose cold must have been produced by a thought or an idea, and instantly I felt impelled to wring the neck of the thought, as it were, and cast it from me into the dust heap of oblivion. I knew at that instant that a deathblow had been given my old enemy; that whatever appearances might be, victory perched on my banner. I arose, made my toilet, and by that time could hardly see out of my eyes, as the paroxysm of cold was so bad. Soon the telephone rang and a friend invited me to an early morning walk through the park. Nothing daunted, I cheerfully accepted the invitation, although the fresh verdure of grass and flowers is always most trying at those times, and to stay in the city and in the house is the only comfortable thing to do. However, I went out in full confidence, without one particle of fear or apprehension, and the cold vanished. For some time I was free, or almost so, but the old tendency was too strong; it reasserted itself and down I went. All the symptoms returned in fury. I was at my wit's end, discouraged and blue.

Of course I still knew and remembered that the root from which the rose cold sprang was really and actually pulled up and discarded; but what then was the trouble? I did not know. That night the discovery was made. The light broke in on my mind and I saw that I had forgotten to *trust*, to rest quietly in the truth and not be afraid. I found I was not fighting the fight of faith at all, but rather of unbelief; that my mind was on symptoms and bad feelings. So then and there the anchor, faith, dropped down deeper than ever, beneath the troubled surface of things, to the place where no storms ever beat and all is peace.

I said to myself, "My part in this work is to have unshakable faith. I will do my part and leave results with the loving Father." At that moment the struggle was over, and "rose cold" consequently much better in the morning. It waned steadily from that time and I had no more trouble, and soon the season for it was over.

But the victory, although great, could not be called

complete. When the season of 1912 rolled around, rose cold again made its appearance; but I having greater knowledge of the principles of life, success was more assured. I dwelt on the fact almost every hour of the day that the root, the thought, from which it sprang was destroyed absolutely. Therefore it was *impossible* for me to have that error, as there was nothing to produce it; so I resolutely denied its existence, no matter what the outward condition might be.

In this thought and belief some friends united with me. As the result of this attitude I felt more and more power to down it. I had in fact, very little, then less, then none. Then it went out of my consciousness for several days, when suddenly it dawned upon me that I was free; that the error was actually out of my system. The thought root from which it sprang had shriveled up and died. This fact was soon put to the severest test possible, as the first week of July was spent almost literally in the woods; and on one intensely hot day of that first week I took a long and dusty railroad journey. Even this test failed to produce one sign of discomfort.

I have gone somewhat into detail in this recital, because rose cold and hay fever are considered extremely difficult diseases for even New Thought to overcome. This is simply for the reason that anything of annual recurrence and of long standing becomes so fixed in the subconsciousness of the patient that it has a deep hold, and is therefore more difficult to eradicate than a sudden pain or illness which has not had time to stamp itself deeply upon one.

Have love; not love alone for one,
 But man as man thy brother call,
 And scatter as the circling sun
 Thy charities on all.—*Schiller.*

If we take the good we find, asking no questions, we shall have heaping measures. The great gifts are not by analysis. Everything good is on the highway.—*Emerson.*



BIBLE LESSONS

BY CHARLES FILLMORE



LESSON 13, SEPTEMBER 29

REVIEW

GOLDEN TEXT—“*The words that I speak unto you, they are spirit, and they are life.*”—John 6:63.

LESSON 1, JULY 7.—MALIGNANT UNBELIEF.—Mark 3:20-35.

Golden Text—“This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”—John 3:19.

Central Thought: Jesus was accused of casting out devils by Beelzebub, the prince of devils. The stubbornness of mortal thought insists on declaring good to be the product of evil, and thus entangles itself in a maze of inconsistency.

LESSON 2, JULY 14.—THE SEED IN FOUR KINDS OF SOIL.—Mark 4:1-20.

Golden Text—“Receive with meekness the engrafted word, which is able to save your souls.”—Jas. 1:21.

Central Thought: The Word is seed. It is All-Potential, but the fruit it brings forth depends upon the soil in which it is sown.

LESSON 3, JULY 21.—THE GROWTH OF THE KINGDOM.—Mark 4:26-32; Matt 13:33.

Golden Text—“Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10.

Central Thought: “The kingdom of God is within you.” The kingdom within man grows and expands through the power of the good seed, which are words of Truth. These are sown in the mind, and they quicken the consciousness to a full realization of the power and glory of the kingdom. Christ’s kingdom, realized first in the

inner consciousness, is to find full expression in the without, and the whole earth is to be blessed by it. "There shall be no more sorrow nor crying," but the earth shall be at peace. There shall be no sickness, no death, nothing to cause sorrow.

LESSON 4, JULY 28.—THE WHEAT AND THE TARES.—
Matt. 13:24-30, 36-43.

Golden Text—"Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13:30.

Central Thought: The great fact of a "harvest" is written large in the revelation of Truth to man. Man's responsibility is great, for every thought is a seed, and brings forth after its kind. The burning experiences that come with the destruction of the tares can be avoided by guarding against the "sleep" of negation and identifying one's self always with the good, and not allowing any seeds of error to be sown in consciousness.

LESSON 5, AUGUST 4.—THE WORTH OF THE KINGDOM.
—Matt. 13:44-53.

Golden Text—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

Central Thought: The kingdom of God is the pearl of great price. Its value is above all else. It is a treasure hid in the great field of Mind and it is priceless because, through the knowledge of it, everything needed is gained.

LESSON 6, AUGUST 11.—A TROUBLED SEA AND A
TROUBLED SOUL.—Mark 4:35-5:20.

Golden Text—"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved into the heart of the sea."—Ps. 46:1, 2.

Central Thought: All the powers of being must be directed and controlled by the *I Am*. In this way, peace and harmony is established and maintained in mind and body.

LESSON 7, AUGUST 18.—THE RULER'S DAUGHTER.—
Mark 5:21-43.

Golden Text—"And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise."—Mark 5:41.

Central Thought: Death came into the world by sin. Jesus came to wipe out of human consciousness the belief in the power and reality of sin and its effects. Therefore, we see him healing the sick and raising the dead in fulfillment of his mission.

LESSON 8, AUGUST 25.—THE VISIT TO NAZARETH.—
Luke 4:16-30.

Golden Text—"He came unto his own, and they that were his own received him not."—John 1:11.

Central Thought: Jesus came out of Nazareth, a place considered inferior and commonplace. He chose as his disciples men who were ignorant and unlearned after the standards of the world. All this helps to reveal that the temporal, artificial states of mind which are so highly esteemed by the world are not the real, but that the real is easily brought forth where the superficial has not been stamped upon the consciousness.

LESSON 9, SEPTEMBER 1.—THE DEATH OF JOHN THE BAPTIST—(Temperance Lesson).—Mark 6:14-29.

Golden Text—"Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10.

Central Thought: John the Baptist is the forerunner of Christ. In the consciousness he is a high intellectual perception of Truth, but not yet quickened of the Spirit. He strives with evil as a reality, not having discerned the truth of its unreality.

LESSON 10, SEPTEMBER 8.—THE MISSION OF THE TWELVE—(A Missionary Lesson).—Matt. 9:35-10:15; 10:40-11:1.

Golden Text—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matt. 10:40.

Central Thought: The life of Jesus is the life of every man when he is quickened of the Spirit, and comes into the knowledge of himself as the Son of God. The Twelve sent forth by Jesus represent the twelve faculties of mind in every man, functioning under the direction of *I Am*.

LESSON 11, SEPTEMBER 15.—JUDGMENT AND MERCY.—
Matt. 11:20-30.

Golden Text—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

Central Thought: Self-righteousness closes the mind against the Truth.

LESSON 12, SEPTEMBER 22.—The FEEDING OF THE FIVE THOUSAND.—John 6:1-14.

Golden Text—"Jesus said unto them, I am the bread of life."—John 6:35.

Central Thought: The Substance of Spirit is necessary food for man. This substance is increased in his consciousness through prayer and praise.

FOURTH QUARTER

LESSON 1, OCTOBER 6

JESUS WALKING ON THE SEA.—Mark 6:45-56.

45. And straightway he constrained his disciples to enter into the boat, and to go before him unto the other to Bethsaida, while he himself sendeth the multitude away.

46. And after he had taken leave of them, he departed into the mountain to pray.

47. And when even was come, the boat was in the midst of the sea, and he alone on the land.

48. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:

49. But they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;

50. For they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves;

52. For they understood not concerning the loaves, but their heart was hardened.

53. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.

54. And when they were come out of the boat, straightway the people knew him,

55. And ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

56. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

GOLDEN TEXT—“*Straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.*”—Matt. 14:27.

Water represents negation. The race thoughts of ignorance form a sea of thought, and to walk over it safely requires that one have faith in himself. Faith necessary to accomplish so great a work comes from understanding—understanding of God and man.

God is substance; *sub*, under; *stare*, to stand. He is the underlying Principle of the Universe, upholding all things by the Word of his power, by the Omnipresent Energy that permeates all creation. Such an understanding of God establishes the mind firmly in faith and the feet walk surely over the sea of error.

Peter is a type of faith. His experience in walking upon the sea illustrates faith in the process of development. At his first attempt to walk upon the waters, he sank, but as faith was increased he was borne up by the substance of his faith and walked safely and surely.

Jesus the Master was Lord of heaven and earth. His faith and understanding gave him the mastery over all the elements and over every form of mortal thought. When union is made between his Master Mind and the mind of man, consciousness realizes its True Self and the dominion which was man's from the beginning is restored to him. He is no longer weak and negative, subject to conditions and circumstances, but is powerful and masterful, and walks

triumphantly over all the waters of ignorance and error.

Doubt of the Omnipotence of Spirit is the real root of both mental and physical weakness. Faith in one's self is a power-builder, but where this faith links itself with the Mighty One of the Universe, and feels his sustaining presence, all adverse conditions become stepping-stones to great achievements. After stilling the storm Jesus gained such healing power that as many as touched the border of his garment were made whole.

It is not necessary that we walk on material water to follow Jesus. These are lessons in spiritual overcoming. When we have found the Spirit of the law the material expression adjusts itself. We live constantly in a sea of thought that is moved upon by every impulse of the mind. There are greater storms on land than on sea, and they are far more destructive, because of the many minds reached by the psychic waves. Men need every day the saving grace, "Be of good cheer: it is I; be not afraid."

The majority of men try to sail the ocean of life without the sustaining power of Spirit, but they always go down in a troubled sea in the end. Even those who have been taught of the Master are still filled with doubts and fears when storms arise, and instead of a reality, he seems an *apparition*. But the Masterful Christ Mind is not an *apparition*, but a *mighty power*, and when we have faith in it, all the discordant elements of our lives are quieted, and we reduce to harmony and wholeness everything our peace-giving thoughts touch.

LESSON 2, OCTOBER 13

CLEAN AND UNCLEAR.—Mark 7:1-13.

1. And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,
2. And had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.
3. (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders;
4. And when they come from the marketplace, except they bathe themselves, they eat not; and many other things there are, which

they have received to hold, washings of cups, and pots, and brassen vessels.)

5. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

6. And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me.

7. But in vain do they worship me, teaching as their doctrines the precepts of men.

8. Ye leave the commandment of God, and hold fast the tradition of men.

9. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

10. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death:

11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God;

12. Ye no longer suffer him to do aught for his father or his mother;

13. Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

GOLDEN TEXT—“*For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*”—Rom. 14:17.

Man exists in two states of consciousness, the formless and the formed. When he keeps the balance between these, all goes well. The equilibrium is disturbed by too much attention to one or the other. An excess of attention to the formless brings about diffusion and incoherency, while much thought about the realm of forms leads to narrowness and constrictions in a multitude of ways.

Pharisees are religionists who have become unbalanced through giving undue attention to the forms of religious rites. Such people lose sight of the principle back of the symbols. They go through the motions of one living a spiritual life, but the living substance is not present.

There are more Pharisees today than in the time of Jesus, but they have changed their symbols. Standards of life and action for Christian people have gone through many

transformations, but the crystallizations in the realm of forms is found on every side. The omnipresent God of Abraham, Isaac and Jacob is forgotten and ten thousand symbols of him worshiped instead. Abraham saw God as a flame of life in the burning bush, and Jacob realized his presence in ascending and descending angelic thoughts. He was the inner flame, the continuous, eternal life-principle in which Jesus lived, and through which he overcame death. Jesus imparted this life-principle direct to the people he healed, and he said, "These signs shall follow them that believe." Yet Christian people calmly tell us that they pray to God to bless the doctor and his medicines.

A missionary in the East gave bottles of medicine to the natives and went away. When she returned the chief man told her that they had been greatly helped and now believed in her god. To prove the reality of what he said, he led her into their temple, where she saw the empty bottles arranged in order on a shelf; and immediately the whole company of natives prostrated themselves upon the floor in worship to the bottles as a god.

We smile at this and pity the superstitious barbarians, but it may be that some reader of this has a few bottles that he worships as sent of God for his healing. In what respect does such an one differ from the ignorant natives who prostrate themselves before the god of the missionary?

Denial of the world of forms, specifically and as a whole, is the remedy for the Pharisee.

"About four hundred years ago the great reformer Savonarola had an immense Bonfire of Vanities in the Piazza, the great square in Florence. The youth of the city, in white robes, with olive crowns on their heads, went from house to house gathering all the vanities of life—the apparatus for gambling, pictures that incited to vice, worldly musical instruments, rouge pots, false hair, perfumes, powders, mirrors, bad books, and many things that were perfectly innocent, but regarded as worldly. These were piled in a huge "Pyramid of Vanities" sixty feet high, crowned with a symbolic figure of the old debauched Carnival.

Within were an abundance of fuel and gunpowder. This pile was set ablaze in the evening to the sound of trumpets, and the old Carnival tumbled into the flames amid the songs of reforming triumph."

This "Bonfire of Vanities" can be set going by anyone who will enter into his own consciousness and deny the artificial forms of life, which men worship ignorantly, not knowing the God of Reality.

LESSON 3, OCTOBER 20

MISSION TO THE GENTILES.—Mark 7:24-30; Matt. 8:5-13.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

GOLDEN TEXT—“*Him that cometh unto me I will in no wise cast out.*”—John 6:37.

Tyre means *strength*, and Sidon *wild*. They refer to the region of man which may be termed body sensation. This realm in its intelligent aspect is designated in Scripture as Greek. It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way nearly all people look upon the body and its sensations. As shown in this lesson they go into it consciously; “he entered into an house,” but they do not want it known, “and would have no man know it;” but we can’t get away from our thoughts, “he could not be hid.”

The Greek woman represents the unspiritualized love, natural to body. Its daughter is physical sensation, which has been sensualized by impure thought.

Whenever the illuminated *I Am* centers its attention anywhere in the body there is at once a quickening of intelligence and reaching out for higher things by consciousness functioning there. Every part of the organism is under the control of a set of thoughts that direct and care for that particular function. The nerves are under the control of an ego that thinks about nerves; the muscles, bones, blood, in fact every department of the man, each has its distinct thought center. So we are made up of many men and many women, because there is both the masculine and feminine qualities equally distributed, and they all work together in harmony when Divine order is established.

We really use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people who form our soul and body. But when we become illuminated by the Spirit a reform sets in, and they then all reflect the new light that has come to us, especially so when we con-

centrate our minds upon the centers, or "enter into the house."

Yet there lingers in the mind that old idea, borrowed from the limited vision of the Jew, that the Spirit does not include the body in its redemptive process. But the body cries out for cleansing and purification. "Even the dogs under the table eat of the children's crumbs." Good common sense should teach us that life is continuous throughout nature, a stream proceeding from the highest to the lowest.

This understanding of the unity and purity of the One Life brings healing to the demonized sense consciousness. "She found the devil gone out and the child laid upon the bed."

As corroborative testimony the history of Jesus' life and works is eminently valuable to the metaphysician. We find that our experience in doing spiritual work is quite like the various steps indicated in these Gospel accounts. For instance, in both Luke and Matthew a series of so-called miracles follows close upon the promulgation of the laws and principles of the kingdom of God in the Sermon on the Mount. So we find that the power of our word is wonderfully intensified if we first make a series of statements of the Truths of Being. Some healers never give a treatment without first making the statement of Being. Words either stimulate or depress the mind, and it makes a mighty difference to our work what kind of words we attach to our *I Am*. Before his successful battles Napoleon addressed his army and told his old guard how invincible they were, and they went wild with a zeal that mowed down everything before them in the hour of action. If you would do miracles, stimulate your mind with mighty words of power and achievement. Tell the willing messengers of your thought how efficient and swift they are. Set the spirit in your midst aflame with high statements of Truth, and you will rise into the clear atmosphere of Spirit where your words will meet with no obstruction in their flight to that whereunto you have sent them.

Many worthy people are deterred from embracing

openly the modern metaphysical movement because there are mountebanks in it, who have taken it up as a money-making venture. These people cannot understand how the God-power can work through one who is immoral, deceptive and inconsistent in word and deed. Yet it is seen so to work, just as the imperious words of Napoleon, big with vaulting ambition, stirred to action his soldiers. God is Principle, and that Principle may be used by man in part or in whole. He who uses it in selfish ambition will eventually meet his Waterloo. The success of those who get results lies in the statements they make about the power of God working through them.

Then let the worthy not fear the law because it is so obedient, but rather profit by the example, and to their well-balanced vehicle hitch the swift, high statements of Truth.

The centurion in this lesson represents the will, whose servant, the body, is sick. It calls upon the higher law, the Christ, and asks that the Christ-Word may go forth with the same imperative command that it is in the habit of exercising in its control of the organism, or its soldiers. Even the Christ is unprepared for this evidence of faith in its naked word, but quickened into action by the zealous will the Word of Truth goes forth and the body is made whole.

TRUE NOBILITY

What is noble? 'Tis the finer portion of the mind and heart,
Linked to something still diviner than mere language can
impart;

Ever prompting, ever seeing some improvement yet to plan
To uplift our fellow being, and like man to feel for man.

What is noble? That which places truth in its enfranchised
will,

Leaving steps like angel traces that mankind may follow still!
Even though scorn's malignant glances prove him poorest of
his clan,

He's the noble who advances freedom and the cause of man!

THE LORD'S SUPPER

JOHN L. CHESNUTT



ANY of the present-day churches practice an ordinance commonly called "The Lord's Supper," though the ceremony has received several other names not given by Bible writers. Ritualists assume that this ordinance was instituted by Jesus Christ in the evening preceding his betrayal. It has probably caused as much division among the sects as the ordinance of baptism with water. There is wide divergence in opinion, with endless contention and sharp division, as to *who* may be permitted to eat this Supper, *where* it may be eaten, *when* and how often it should be eaten, *what* should be eaten, *who* may administer, etc., etc.

This difference in opinion is significant; when an ordinance was established under the old covenant the directions for its establishment and observance were so explicit in detail that no room was left for confusion, such as prevails among present-day sects, as to the observance of the respective ordinances which each individual sect chooses to observe.

But the New Covenant is not of this building; the New Testament contains no passage where an ordinance is said to be established, and there are no detailed directions for the observance of ordinances, such as abounded in the Old Testament, as the student will find by a brief comparison (Ex. 12:3-28, 43-49; Chapters 25 to 30).

Jesus said plainly, "A new commandment I give unto you" (John 13:34; 15:12), but not one commandment did he give establishing a new ordinance. His command was "Love," which fulfills the whole law of the New Covenant, which law is "written in the heart." The end and aim of the new law is not sacrifice and ceremony, but "charity out of a pure heart and of a good conscience and

faith unfeigned"—the *faith* that *works* in *love* (I Tim. 1:5; Rom. 13:10; Gal. 5:6).

The fact of such wide divergence in opinion and practice among the various sects, no two of them practicing the ordinances alike, each of them accepting one ordinance and rejecting another according to its belief and opinion, is strong evidence that the establishment of ordinances under the new covenant, and the manner of their observance, is largely, if not wholly, a matter of assumption, or of opinion and inference deduced from inexplicit and inconclusive evidence.

Careful Analysis Necessary

This article would call special attention to several facts in connection with this ordinance, which are often overlooked, but are essential in order to form a comprehensive conclusion on the subject.

By comparing the testimony of Matthew (ch. 26:2, 26-29) and Mark (ch. 14:12-25) with Luke (ch. 22:1-20), it will become clear:

1. That on the evening when this ordinance called the "Lord's Supper" is assumed to have been instituted, Jesus and his apostles were eating that Mosaic feast called "The Lord's Passover" (Ex. 12:11).

2. That this Passover Supper was to be "*fulfilled*" in the kingdom of God which Jesus came to establish. An ordinance typifies and promises a reality which is to come; the *promise* in a *type* is "*fulfilled*" by the appearance of the *reality* which was typified; therefore, it is plain that Jesus indicated the *promise* in the *typical* Passover of the Jews would be "*fulfilled*" in the kingdom by the presence of the *real* Passover. After being thus "*fulfilled*," the law was no longer in force; it was "*abolished*" and ready to "*pass away*" (Matt. 5:18; Heb. 9:10; Eph. 2:15; Col. 2:14); the *type* should "*pass away*" when the *reality* has appeared to take its place, because it is then no longer necessary for the type to picture and promise the reality.

3. That Jesus would not again eat the Passover Supper, until the Passover (which included the bread and

wine) was "fulfilled" in the kingdom (Matt. 26:29; Luke 22:15-18).

4. That when it was thus "fulfilled" he would again eat it, not "in the oldness of the letter, but in the newness of the Spirit"; not the *typical*, but the *real*, the spiritual Passover; not with material wine, but with the "new" wine of the kingdom and with the "unleavened bread of sincerity and Truth" (Isa. 55:1; I Cor. 5:7, 8; II Cor. 3:6; Rom. 7:6).

The Significance

It is this "fulfilled" Lord's Passover, which Jesus promised to eat with us, to which we would call special attention. Let us therefore examine more closely how it is pictured and promised by the typical Lord's Passover.

The ordinance of the Passover Supper was instituted, as we have seen, to commemorate two things: (1) the "passing over," by the angel of death, of the houses of the Israelites when the first-born of Egypt were slain; (2) the deliverance of the Israelites from Egyptian bondage. The Jews were to eat the Passover in "*remembrance*" of these two things (Ex. ch. 12).

The directions for its observance were very explicit and whoever did not eat of it was to be "cut off." It was a *supper*, eaten *at home*, in the evening, and was called the "Lord's Passover;" therefore Paul very appropriately called it the "Lord's Supper" (I Cor. 11:20).

The "Lord's Passover" pointed to the Lord Jesus Christ: John the Baptist said, "Behold the Lamb of God"; Jesus Christ said, "I am the living bread," "I am the vine," and "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you" (John 6:51, 53; 15:1-5); and Paul says plainly that Christ is our Passover (I Cor. 5:7).

When giving the wine of the "Lord's Passover" to his apostles the Lord said, "This is *my* blood of the New Covenant, which is shed for many for the remission of sins;" when he gave them the unleavened bread of the "Lord's Passover," he said, "This is *my* body which is given for

you" (Luke 22:17-20; Matt. 26:28; I Cor. 11:24). Thus Jesus indicated that the "Lord's Passover" typified his body and blood, or the Spirit and Life in the Word; for though the bread and wine of the "Lord's Passover" *typified* or represented the *Lord's* body and blood, it is evident that they possessed a much deeper meaning, a spiritual significance, as Jesus himself said, "It is the Spirit that quickeneth; the *flesh* profiteth nothing; the words that I speak unto you, they are *Spirit* and they are *Life*" (John 6:63). Evidently the spiritual significance of the bread and wine of the Lord's Passover is the *Spirit* and *Life* in the Word, which constitute the "elements" of the real, spiritual Passover, and which a man may assimilate or embody, and live forever (John 1:1-9; 6:56, 57).

"In Remembrance"

Since its establishment the Jews had eaten the Lord's Passover in *remembrance* of the "passing over" in Egypt, but when Jesus and his apostles were eating this last Passover, he told his apostles that *then*, and also thereafter, as often as they ate this Lord's Passover, they were to eat it in "remembrance" of him, the true Passover (Luke 22:19; I Cor. 11:25, 26), instead of continuing to eat it in remembrance of the "passing over" in Egypt.

The Lord's Supper

Jesus said not a word about a *new* ordinance; quite the reverse, he spoke of *realities*, not types, telling them plainly that he would eat with them, in the kingdom of God, the "*fulfilled*" Lord's Passover, using the "new wine" of the inner, spiritual "kingdom" (also Isa. 55:1). There is no evidence that Jesus made any change in the manner of keeping the Passover Supper, except to direct that it should be eaten in remembrance of him. Paul mentions no other change, and furthermore, he positively insists that this Lord's Supper or Passover should *not* be eaten when the several families congregate in the church, as is customary in this day, but that it should be eaten at home as *originally instituted* and explicitly commanded (I Cor. 11:18, 20, 22; Ex. 12:-

3, 4). This is unquestionably clear, for Paul says plainly, "When ye come together into one place, this is *not* to eat the Lord's Supper. . . . Have ye not houses to eat and to drink in?"

If we will bear in mind that these Corinthians were aiming to keep the "Lord's Passover," then we can readily understand why Paul instructed them to eat it at *home*, as originally commanded, and to eat it in "*remembrance*" of the Lord Jesus Christ, as Jesus directed his apostles to eat it, so long as they continued to observe it.

If the present-day churches would follow these plain instructions of Paul it would abolish the so-called Lord's Supper of the present day, and the Lord's *Passover*, which Paul calls the Lord's *Supper*, if observed at all, would be eaten at *home*, as originally commanded; not in churches, but in houses, as Jesus and the apostles ate it, and with no change except to eat it in "remembrance" of the Lord himself, the true "Passover."

Clinging to Shadows

Evidently Jesus knew that the Jewish converts to Christianity would continue to keep, not only the Lord's Passover, but the *whole* Mosaic law of ceremonies, for *twenty-seven* years (at least) *after* this last Passover with his apostles. Even Paul observed the Mosaic law of ordinances (Acts 21:18, 20, 21, 23-27; 16:3), and there is evidence that the Jewish Christians continued to keep the *whole* Mosaic law until the final destruction of the temple, about 70 A. D. History indicates that even after this date some Christians continued to keep a few of the Jewish ordinances in modified forms.

The Gentile Christians were not *formally* released from keeping the whole Mosaic law of ordinances until nineteen years *after* this law was "nailed to the cross" and "abolished," and they were then freed from this "yoke of bondage" only after strenuous efforts by Paul and Barnabas (Acts 15:1-29; Col. 2:14).

The Jewish Christians taught that Gentile converts

must keep, not only the Lord's Passover, but the whole Mosaic law of ceremonies (Acts 15:5-11; Gal. 2:11-21; 5:1-6); the Gentiles converted from various forms of idolatry were inclined to mix their heathen ordinances with the Mosaic ceremonies; and contending with these two errors Paul found it difficult to correct them and to turn their attention from *ceremonial* works to the "*faith that works in love*" and from mere shadows to the living realities.

Self-Righteousness in Ordinances

"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 3:22; 4:4, 5; 10: 3, 4).

Man persists in trying to "work" his way into a heaven; but God desires to give all things freely, in abundance, "according to his riches in glory." If we are "saved by grace, then it is no more of works: otherwise grace is no more grace" (Rom. 11:6). "It is of faith that it might be by grace" (Rom. 4:16; Eph. 2:8, 9, 15).

Why will we persist in clinging so zealously to mere "shadows" when the living, quickening *reality* is within reach! How slowly does the natural man let loose of the *seen*, which is temporal, and grasp the *unseen*, which is spiritual and eternal!

Guiding into Truth

Just before his crucifixion Jesus said to his disciples, "I have yet *many* things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth" (John 16:12, 13). The Spirit, knowing that the Jews would not receive the full gospel, did not permit Paul to preach his "free-from-ordinance" doctrine at Jerusalem (Acts 22:17-21). The Jews were not yet ready to turn from the types and shadows of the Mosaic law.

Evidently God condescends to our capacity and readiness, and leads us into the Truth only so far and as rapidly

as we open up to it. He who shuts his mind to the Truth can receive but little of it.

Knowing that the Jewish Christians could not be weaned immediately from ordinances, and that they would continue to keep, not only the Lord's Passover, but the whole Mosaic law of ordinances, how wise and consistent in Jesus to *begin* to wean them by instructing them to eat the Lord's Passover, as long as they continued to observe it, in memory of *him*, instead of in memory of the "passing over" in Egypt; thus gradually turning their thought from the "shadow" to Christ, the true Passover.

If Jesus had established a new ordinance it would have *added* to the load of the already heavy "yoke of bondage" (Acts 15:10; Gal. 5:1). And why should we assume that Jesus abolished one set of ordinances and instituted another? The ordinances practiced today are as unsatisfactory and cause even more division than the Mosaic ordinances.

The Spiritual Communion in the Real Lord's Supper

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev.. 3:20). When this inner "communion" is truly established one no longer feels the need of a mere *type*.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). This is the only true "communion" and fellowship "with the Father and with his Son Jesus Christ" (I John 1:3).

"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6:57-63). Until this "Lord's Supper" or "Pass-over" is established in the kingdom of heaven within you, there can be no eternal Life *in* you; there is no *Life* in the type or shadow, even though the "elements" were the actual body and blood of Jesus Christ (as the transub-

stantiator claims), for "it is the Spirit that quickeneth; the flesh profiteth nothing."

"If ye be risen with Christ, seek those things which are above. . . . Set your affections on things above, not on things on the earth" (Col. 2:17-23; 3:1, 2). The "things above" are the "fruits of the Spirit," not the bread and wine of the earth. The fruits of the Spirit are "love, joy, peace, faith, wisdom, health and harmony."

The only true communion and the only true satisfaction is in that spiritual communion by which we become partakers of the Divine Nature. Let us seek that unification and inter-communion between the human and the divine which Jesus prayed for, and then will the *true* communion, the *real* Lord's Supper, be established in the realm of heaven within us.

And it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

TAKE LOVE FOR YOUR PHYSICIAN

Love is the grand remedy for all the ills of the mind. It is the great solvent for anger, hatred, jealousy and all the bitter animosities. If properly understood and applied it would cure every sin-sick soul in existence.

If you have been trying to put out the fires of hatred by adding more hatred; if you have been meeting anger with more anger, change your prescription. Take Love's balm for all that blights happiness or breeds discontent. You will find it a sovereign panacea for malice, revenge, and all the brutal propensities. As cruelty melts before kindness, so the evil passions meet their antidote in sweet charity.—*Success.*

"He that getteth wisdom loveth his own soul."

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

THE STORY OF LOVIE

Chapter III

THE HOME NEST



THE little forest had twice changed its colorings since the happenings last recorded, and was putting on the soft greens of early spring. The magic kiss of the spring sunshine had waked the violets and spring beauties and loosed the pulses of glad life throughout the little wood. Birds were singing, insects humming, plant and creature alike were rejoicing in the munificence of spring. It was the robin who stayed at home that called the attention of the returning birds to the little home-nest builded in their absence, and the chorus of praise grew louder and sweeter because of the great love and joy this little home provided for. And it seemed as if the violets and spring beauties grew brighter when they looked up and found this new child of the woods in their midst; for there, like a very part of the woods itself, stood "the little cabin-like thing" Trixie and Jack had planned that happy summer afternoon.

Into the midst of this spring joy sauntered two gentlemen evidently too much engrossed in conversation to notice this new marvel till they had almost run upon it.

"By jove!" exclaimed a familiar voice, "what have we here, Jennings?"

"I should think," replied the astonished Jennings, "the wood-nymphs have builded a home. Did you ever see anything so elegantly harmonious with surroundings? This is what I call high art. I'd like to know the architect."

At this point the door of the bungalow opened and

a bright young fellow stepped out upon the veranda; seeing the strangers he smiled and remarked upon the beauty of the day. Jennings answered, "I trust we are not trespassing, but once having found this enchanting spot we wanted another glimpse of it. We were not aware that it was inhabited, nor were we prepared for a thing like this," pointing to the bungalow.

"You cannot trespass here; this is one place in the big city that is free to all who enjoy it, and this little home-nest is built here in the trees for Jack Wiseman and his bride, who are soon to return from abroad. He is very fond of this spot and loves every creature of these woods," was the young man's reply.

Bond and Jennings exchanged glances, and Jennings ventured to say, "Jack Wiseman is a fine fellow, and surely there could never be a more unique nest for a pair of doves to coo in than this. I am much impressed with the originality and art displayed in its construction. Could you kindly favor us with the address of the architect?"

The young man looked down and a deep blush crept over his fair face, but there was a twinkle of humor in his eyes as he made answer:

"It was the fancy of the bride herself that the trees which were sacrificed for this building spot, having grown here, rightly belonged here and so must be woven some way into the warp and woof of her home; and you behold the result."

"But," insisted Jennings, "it took somebody with artistic genius to work out her fancies and produce results like this."

"Oh, yes," quickly answered the young man; "her brother is an architect and of course it was such a pleasure for him to embody his sister's ideal of a home, that he may have excelled himself." Bond smiled shrewdly at the young man as he said:

"We need look no farther for the architect—all we lack now is the name."

"As you will," replied the young man with a hearty

laugh, that shook off his embarrassment. "Here is his card."

NED DAY
Architect
407 Strong Building
M————

Bond was evidently getting interested in this young fellow, and he lingered, even after Jennings admonished him that the time for some engagement was at hand.

"I will see you again," was his word at parting, "and I hope to know your sister and young Wiseman. I have long known his father." Bond afterward confessed to Jennings, "I can't tell what it is about that young fellow, but I'd trust him with all I have."

Jennings smiled, for he inwardly knew that the ingenuousness of the boy had punctured the soul of the sordid millionaire. As Ned stood looking after the retreating pair, he remembered that they had not given him their names; but he knew from their general make-up that they were wealthy men of the world. His meditations were cut short by a voice within the bungalow, and as he answered, "All right, Tom; what is it?" a muscular young fellow with a good face and pleasant voice made his appearance.

"I've finished putting down the rugs," he explained, "and I was a-thinkin' how Miss Trixey was always likin' runnin' water, and what's to hinder puttin' a little brook down there among the unevenness in the south corner, with water cress and ferns growin' along it?"

"It's a very pretty idea, Tom, but you know that those artificial streams means lots of money and work; and Jack is mostly dependent upon his own efforts, since this place represents his fortune."

"But," argued Tom, "the old man's awful rich, ain't he, and what's hurtin' to strike him for the money?"

"That would never do, Tom. Mr. Wiseman is very unapproachable; and then, too, Jack would never consent to ask a favor of anybody; he's very proud to earn his own

livelihood and pay his own bills, and we could not offer him a greater insult than to apply to his father."

"That's good stuff," said Tom admiringly, "but I wish I had the money. Miss Trixie should have the little runnin' water and no one would be the wiser. I never could do enough for her and you. You were the making of Tom Sams. Why! don't I remember how Tom Sams' name stood for all kinds of deviltry and meanness? Nobody believed in Tom Sams till you got hold o' him—never will the day grow dim, when you spoke them first kind words to me, and I a-mockin' at your crutch, too. Oh, Mr. Ned, them are the kind o' things that count, and never will the angels in heaven get tired o'telling' what good's come of it." Here Tom's reminiscence was interrupted by the "chug, chug" of an auto and the arrival of a stately old gentleman whom Ned addressed as Mr. Wiseman.

"I've run up to see if things were ready. Jack has wired that they will be here in the course of a week, and" —sweeping the little bungalow with his haughty glance, he continued, "I suppose no persuasion will alter Jack's determination to take immediate possession of this little hut."

It took a moment of strenuous silence to enable Ned to quell the tumult of resentful thought that followed such ungracious reference to the pretty home; but remembering, "He maketh his sun to shine on the just and the unjust," the sting was gone, and Ned invited the haughty father in to inspect preparations for himself. A few minutes later Mr. Wiseman was standing before a portrait which hung on the walls of the beautiful living-room; oblivious to all else, he was gazing with longing eyes upon it.

It was the face of a woman in the prime of life—a strong, pure, sweet face, that lacked only joy to make it radiantly beautiful. As he looked, something stirred beneath the crust of his haughty exterior, and like a pain that had no remedy it worked at his heart. The past arose before him. He saw and felt and knew as never before what had been lacking in the life of this glorious woman; why those perfect lips should be a trifle too firm

and that sweet smile but half formed, while the eyes bore the unmistakable shadow of patient sorrow. Who can describe the agony of a soul crusted over with selfishness, when remorse thrusts a keen blade through into the quick of its living consciousness? He quivered before the portrait with the intensity of his emotions, and with a swift glance about to see if anyone were present, he fell upon his knees before it and wept.

The man who came forth half an hour later bore the evidence of one who had been overtaken "on his way to Damascus," and smitten down before the vision of a sacrificed life. Though his manner was that of one trying hard to assume the old proud authority, yet his form was bent and his voice broken when he joined the young architect on the veranda and proposed the addition of a rustic garage to the little home in the woods. "For," he explained, "since this is my son's choice, I desire that nothing be left undone that may secure comfort or beauty here." A new tenderness crept into his voice as he proceeded:

"This little wood was his mother's gift to Jack. She was very fond of coming here, and Jack is so like her that he would never part with it, though millions have been offered him. I have thought him foolish and stinted his allowance, hoping to force him to sell; but I now see the boy was wiser than I. I want his life to be what mine is not—a happy, unselfish one."

Ned was silent, for it seemed a time when only silent comfort could be applied; and in his heart he felt and knew some great change had been wrought through the influence of that portrait. At this juncture Tom appeared on the scene and asked for further instructions. The young architect introduced him as the chief artisan of the work just completed, and recommended him to Mr. Wiseman as the one to consult in matters of further improvement.

Ned gave Tom a meaning smile as he handed the eager father over to him, for he knew that between them the dream of the "runnin' water" would be realized.

(To be continued.)

DO ALL TO THE GLORY OF GOD

Mother-Talk No. 2

EMMA H. TEEL

[Realizing that the heart-to-heart talk called forth by the questions asked by our young folks at "Happidell" have been the means of leading them into an understanding of Truth in regard to so many subjects which present mysteries to the young minds, and thinking that these "talks" might help other mothers to meet the same, I decided, in response to a request for something for the "Home Department," to share them with you in a heart-to-heart talk with the mothers instead of the children.]



HEAR the sewing machines all over the land! They are singing as they prepare raiment for the little ones who are soon to enter school. And what are they singing about, to the devoted mothers who sit before them? Do you know, the interpretation of their song is of great importance to both mother and child, for the quality of the thought put into the song is stitched into the garment, and "won't come out in the wash." It is indelibly there, either to help or burden. It is like the interpretations I heard the children giving of the whip-poor-will's call. One thought it was admonishing someone to chastise "poor Will," while another thought it was demanding that they "quit selling white oak."

As with the whip-poor-will's call, we put into our machine's song just what it sings back to us. It is ours to choose whether it shall sing to us of garments of wisdom and love and blessings to clothe our precious ones in, or of the tucks and laces and fluffs and frills of the material garment. The little wearer will be sure to respond to the suggestion, whether it be one of wisdom or vanity.

How much better then, to stitch into each seam the thought that the little wearer is "*God expressing himself as Wisdom and Understanding*," than to keep uppermost

in mind the effectiveness of the garment to add to the child's personal charms.

It makes a mighty difference to the little student, this song the sewing machine sings while it is fashioning the garments she is to wear in the schoolroom.

This is not theory. Through actual experience as teacher and mother, I have found the "Truth interpretation" to work wonderful results in the education of the child. In school work it will help the little student to accomplish her task in much less time and with greater ease.

In my work as teacher I have succeeded in freeing the child from any "vanity song" that the loving but unwise mother may have stitched into her garments, by giving her this memory gem:

"I now am wise, I now am true,
Patient, kind and loving, too;
All things I am, can do and be,
Through Christ the Truth that is in me."

Since I have assumed the responsibility of motherhood, I have tried to avoid making the mistake of loading up my little ones with the burdens and fears, vanities and superstitions of the race. Instead of thoughts of fear, I instruct them in the knowledge that God is their protection, and no harm can come nigh them, for they "dwell under the shadow of the Almighty."

They have to ride horse-back to school over a rough mountain road, yet the thought of God as their Wisdom is helping them to average two grades a year.

So, whether packing lunch or washing a dirty little face, or running a sewing machine, with the right thought in mind, *all can be done to the glory of God.*

Modesty is to merit as shades to figures in a picture, giving it strength and beauty.—*La Bruyere.*

There are souls in the world which have the gift of finding joy everywhere, and of leaving it behind them when they go.—*Faber.*

DO THE RIGHT THING BY YOUR CHILD

Teach a child principles, laws and methods; then leave him alone. Let him understand that you expect him to work out the matter himself, and he will, if he has any ability; and he usually has more ability than he is given credit for.

To be indifferent to children without being indifferent, is a great art, and on account of its extreme value to the race, should be acquired thoroughly by everybody.

The average child is made to feel that he can do practically nothing, and is thus made mentally dependent from the very start. This means daily interference with the progress of the new mind.

Though the child is dependent to a degree in the beginning, nothing should ever be said or done to impress the idea of dependence upon the child's mind. The dependence of the child is temporary, and should be viewed as a passing something that should receive no serious thought.

To leave children alone when we love them may appear to be a difficult matter, but when we realize that that child has the same right to live his own individual life that we have to live ours, we shall think differently about the matter, and shall find that love and true freedom are, after all, one.

The true use of sympathy is extremely important in this connection, because it is through sympathy that we can understand a child sufficiently to direct that child; and it is through sympathy that we can make a child wholly dependent.

When we are in sympathy with another mind we can intuitively feel the present needs of that mind, and can consequently be of true service; but if our sympathy goes further than that, unfavorable results will follow.

To place our mental arms, so to speak, about those whom we would shield and protect, is wrong if continued for any length of time; because ere long they will begin to depend entirely upon us when difficult places are met.

It is a well-known fact that children who receive the most care and attention are always the weakest in body and the most dependent in mind; and it is not difficult to understand the reason why.

We must not infer, however, that love, comfort, tenderness and attention should be measured out in such and such limited quantities. Let everybody have the best of everything at all times, but expect everybody to depend upon his own judgment in making the best use of that "best."

All good things should be given in abundance, whether they come from the physical, the intellectual or the spiritual realms; but they should be given not with the intention of easing life, but with a view of enlarging life.—*Larson*.

SELECTIONS FROM THOREAU

"The body is the first proselyte the soul makes. Our life is but the soul made known by its fruits, the body. The whole duty of man may be expressed in one line: Make to yourself a perfect body."

"The perception of beauty is a moral test. When we are shocked at vice we express a lingering sympathy with it. Have no affinity for what is shocking. That virtue we appreciate is as much ours as another's. We see only so much as we possess."

"The highest condition of art is artlessness."

"Truth is always paradoxical."

"He will get to the goal first who stands stillest."

"By sufferance you may escape suffering."

"For an impenetrable shield stand inside yourself."

"To be a man is to do a man's work. The true laborer is recompensed by his labor, not by his employer. Industry is its own wages."

A HIGHER LAW

A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing we love will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice, and when we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the word. Why need you choose so painfully your place and occupation and associates and modes of action and of entertainment? Certainly there is a possible right for you that precludes the need of balance and willful election. For you there is a reality, a fit place and congenial duties. Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of the flood, then you are without effort impelled to truth, to right and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, of truth, of beauty. If we will not be marplots with our miserable interferences, the work, the society, letters, arts, science, religion of men would go on far better than now, and the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, would organize itself, as do now the rose and the air and the sun.—
Emerson.

“He was no artist, but an artisan, who first made shields of brass.”

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

September 20 to October 20, 1912

Held daily at 9 p. m.

*Great peace have they which love Thy law: and
nothing shall offend them.*

PROSPERITY THOUGHT

September 20 to October 20, 1912

Held daily at 12 m.

*The Spirit of Prosperity and Success has entered
into my affairs, and my visible supply is abundantly increased.*

THE PROSPERITY THOUGHT

The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased.

Prosperity is the consciousness of Divine Mind as inexhaustible support and supply.

Spiritual prosperity is founded on the understanding of the inexhaustible, Omnipresent Substance of Spirit as the Source of Supply, while the material idea is that the possession of these things constitute prosperity.

Man lays hold of the One Substance with his mind through his understanding and faith.

The possession of things apart from the consciousness of the Source of all, is "uncertain riches."

By centering our faith on the Omnipresence of Spirit Substance as the Source of Supply, we overcome our anxiety and fear of lack.

Through thanksgiving and praise, the Spirit of Prosperity and Plenty are magnified and increased.

According to the Law, it is as necessary to give as to receive, for giving opens the way for greater inflow of Substance. Our measure is meted out to us again, full, pressed down and running over.

Give cheerfully, gladly, unstintingly, knowing that back of you is the never failing Resource.

I have faith in God as the Substance of my prosperity and success.

I have faith in that Substance as it is now manifest in me and my affairs.

My visible supply is abundantly increased through my faith in the One and Only Substance. All that the Father hath is mine.

My prosperity is founded on the Divine Law of giving and receiving, and there is no selfishness in it. "All thine are mine, and mine are thine."

SILENT UNITY SOCIETIES

Start a society at once, if you have but two persons to begin with. Do not seek numbers, but harmony in those who meet with you. Meet regularly and the Spirit will eventually draw to you those desired. Two persons in perfect harmony will do the work of the Spirit more effectually than a hundred in discord.

Begin with music and sing frequently during the entire time of the meeting. Immediately after each song, hold in the Silence for a moment some thought of Truth. You cannot overdo this feature of the meeting. It is always uplifting and harmonizing to hold in unison some high spiritual thought. "Speech is silver, silence is golden."

The early part of the evening may be passed in a general discussion of matters spiritual. When the clock strikes nine go into the Silence and hold in consciousness a few moments:

"Be still and know that I am God."

Then after music hold the class thought for the month, in unison, for a few moments. It is sometimes advisable to repeat it audibly, then silently, until the mental vibrations become harmonious. In holding these universal thoughts let your consciousness go out and take in all the minds of men. Feel that you are talking to every soul in the universe and that all are listening to your call. This mental drill will center your thoughts, and those of you who are spiritually alive will sense the vibrations of the Unity Spirit. Then is the time to do effective work. Take up those you desire to help and hold them in thought by name separately, always saying to each: "In the name of Divine Unity—or Christ Jesus," as you prefer. Thought vibrates the mental atmosphere as sound does the physical, and every word is a symbol of the keynote of some silent principle. The "Word," *Divine Unity*, or *Christ Jesus*, is the keynote of the same principle, and its help can be invoked by silent

concentration upon either. Thus there is an occult reason for working mentally "in the name" of a known powerful principle. Jesus Christ told his followers to do "in my name," and they always preceded their miracle working with, "In the name of Christ Jesus."

Always remember that the thoughts you send out are pregnant with power and will sooner or later produce effects. There is *no* exception to this and no one is exempt from the law. Selfish thoughts are engines of destruction that eventually react upon those who evolve them. Therefore, never give selfishness any part whatsoever in your work. Do all things from the standpoint of the Universal and the Universal will carry your plans to perfection without specific directions on your part. See only the good—the pure, the perfect, the just, the true—then will the Divine Principle of Life, Love and Truth manifest in all you do.

But these are only suggestions.

"For where two or three are assembled in my name, I am there in the midst of them." "The Comforter, even the Holy Spirit, whom the Father will send in my *name*, he shall teach you all things." That Spirit which you meet to invoke must in the end be your only instructor. It will direct you aright in every instance if you will only ask in the Silence. The only object and aim of this society is to get people to listen to that "still small voice" and know that God will lead them into all wisdom, health and happiness if they will spend but a few moments each day in his company—the silent realm of Divine Unity. External rules are but temporary leading strings and must eventually all be put aside. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"The name of Jehovah is a strong tower."

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

You evidently do most of your conscious thinking in your head, thus robbing other parts of the body of their needed share of Substance and Life. Put your attention in your feet and the life force will flow into them, and give them nourishment and rest. If you find it hard to do this at first, take some statement of Truth about your feet and declare it and your attention will naturally be directed to them. The following statements are suggested: "My feet walk at liberty." "I walk in paths of righteousness." "My feet are shod with the preparation of the gospel of peace." "Thy word is a lamp unto my feet."

* * * *

When an appearance of dry weather threatens your crops, do not begin to complain and anticipate evil. Rather, look away from the appearance and fix your faith in God, the source of your supply. Give thanks for his never-failing bounty and do not be disturbed by appearances, nor by the talk of those not in understanding. "Let all the people praise thee, O God; let all the people praise thee; *then* shall the earth yield her increase." This indicates that complaint and murmuring cause the earth not to yield. Let your words of praise bless the earth.

* * * *

The confusion in your world has been caused from confusion in your mind. You need to take control of your thoughts and then conditions in the outer will also be under your control. You say that your household duties crowd upon you each day. Are you not greater than those duties? If you will *take* time every day to get quiet and establish Divine Order in your mind, Divine Order will also be established in your affairs.

During the day, whenever you feel hurried or confused, sit right down, get still, and repeat some statement

of Truth. Keep this line of treatment up, nor for one or two days only, but for one month, every day, and then let us have your report. Do not worry about your affairs. Do not worry about anything. Trust everything to One who is infinitely more capable of taking care of things than you are.

* * * *

The only power given to man is first in thought. No matter what error condition may arise, the true thought, persistently held will destroy the error and establish true conditions. The exact nature of the error is not important.

Life forces are Spirit, and cannot be derived from material remedies. But if we put the power of our faith behind the remedy, we are healed through our faith, not the remedy. If we put our faith in the ever-present, vitalizing life energy of the One Mind, the living energy is made active in us through our faith and we are healed. This understanding faith knows that the healing power is in the living Truth as set forth by Jesus Christ. He says, "My words are Spirit and they are Life," and we know that this is true, and the Spirit and Life are appropriated by faith, and established in us by affirmations of Truth. Rise up in the consciousness of your Christ dominion, and lay hold of the abundant life which is yours now.

* * * *

God is good and is the author of all good, of all that exists in Being, therefore, all that exists in Spirit and in Truth is good. In Spirit all that is, is in Divine harmony and relation. When used in the personal, ignorant consciousness, it is used out of harmony with Divine Law and in wrong relation with other things, producing discord and sin. For instance, God is Love. Love is Divine, pure, good, but used in personality is debased to the lowest concepts of love.

All things in Divine Mind are good, but on lower planes of manifestation they are used in wrong relation and result in inharmony. The untrue, inharmonious relation is not good, is not real in Being, and passes away as a dream

when the right relation in the Truth of Being is revealed.

The light that lighteth *every* man that cometh into the world, is shining within every one, and when he *will* he may be guided by that light. It is this light which redeems him (when he follows it), not the suffering which comes to him as the result of error. If the suffering causes him to think and choose the right, the *choice* is good, but the suffering has in itself no redeeming power; it is simply the result of a wrong relation of that which is in Divine Mind good.

* * * *

There must be a renewal of mind before there can be health and prosperity. By prayer, meditation and affirmation of the Truth you may come into possession of the ideas of God-mind and thus renew your own mind. A transformation in body and affairs quickly follows. The eye of sense sees only evil. The eye of faith sees good everywhere, because there is good everywhere.

Pray believing that ye have (already) received, and ye shall receive. That means give thanks for the possession of health and prosperity and they are yours. At first they may not be visible to the natural eye, but if one can have faith that they are given by God, they will soon take form and substance in the outer realm.

* * * *

God is never absent from you. He is constantly taking form in your life by the exact pattern of your words, thoughts and actions. So you see success and abundance come through thinking thoughts of success and abundance. Just as soon as you really bring your words and your expectations up to the measure of God's love for you, just that soon you will demonstrate supply. The mind has to be enlarged to take in a conception of God's bounty for his children.

* * * *

Thoughts are seeds, which, dropped or planted in the subconscious mind, germinate, grow and bring forth their fruit in due season. The more clearly we understand this Truth, the greater our ability to plant the seeds that will

Great peace have
they which love
Thy law: and noth-
ing shall offend them.

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bring forth desirable fruits. After planting, they must be tended. After using the Law, we must hold to its fulfillment. This is our part, but God gives the increase. You must work in Divine Order, and not expect the harvest before the soil has been prepared or the seed sown. You have now the fruits of previous sowings. Change your thought seeds, and reap what you desire. Some bring forth very quickly, others more slowly, but all in Divine Order.

The height, the deity of man is, to be self-sustained, to need no gift, no foreign force. Society is good when it does not violate me; but best when it is likeliest to solitude. Everything real is self-existent. Everything divine shares the self-existence of Deity. All that you call the world is the shadow of that substance which you are, the perpetual creation of the powers of thought, of those that are dependent and of those that are independent of your will. Do not cumber yourself with fruitless pains to mend and remedy remote effects; let the soul be erect, and all things will go well. You think me the child of my circumstances. I make my own circumstances. Let any thought or motive of mine be different from that they are, the difference will transform my condition and economy. I—this thought which is called I—is the mold into which the world is poured like melted wax. The mold is invisible, but the world betrays the shape of the mold. You call it the power of circumstance, but it is the power of me. Am I in harmony with myself? My position will seem to you just and commanding. Am I vicious and insane? My fortunes will seem to you obscure and descending. As I am so shall I associate, and so shall I act; Cæsar's history will point out Cæsar. Jesus acted so, because he thought so. I do not wish to overlook or gainsay any reality; I say, I make my circumstance: but if you ask me, whence am I? I feel like other men my relation to that Fact which cannot be spoken, or defined, nor even thought, but which exists and will exist.—*Emerson.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The will of God was revealed to the children of Israel in the laws and ordinances given to them by the Lord through Moses. It is a striking fact that the health of the people was considered of great importance and was always mentioned in connection with their spiritual welfare. If they were obedient to the law, they were kept in health; if disobedient, sickness followed. The same law that brought about these results has always been operative and is active in our midst today. Faith in God as the health of his people and obedience to the law of being brings health. Distrust and disobedience produce ill-health.

In the past half century there has been a general awakening among all people to the realization of the relation between righteousness and health, and men everywhere are seeking the knowledge of God and his healing power. They find that the law of God prospers as well as heals, and God becomes to them their "all sufficiency in all things." This all sufficiency manifests to them according to their need. To one it is health, to another prosperity, to another, freedom from bondage to some habit; to others it is illumination.

The Society of Silent Unity loves to help any who want to learn and obey the law of God and have his blessing, and many letters are received by this society every day, testifying to the power of God to do what he has promised. The following are extracts from some of these letters:

Health

Los Angeles, Cal.—Some time since I sent you a telegram for immediate help. My husband said, "Get a doctor quick." I an-

swered, "No, send a telegram to Unity." By midnight there was a wonderful change for the better, and in two days I was up and around feeling better than I had in months, and daily growing stronger. I am gaining every day in peace and happiness and courage. Day before yesterday I cured a toothache in a few minutes. My heart is full of love and thanks to you for your help.—*Mrs. A. I. L.*

Vienna, Va.—My father-in-law whom you have been treating has entirely recovered, and has been back at work for some time. This is very gratifying, as doctors had said he would never be able to work and would be doing well to sit up and walk around occasionally.—*Mrs. H. C. W.*

State Hospital, L. I., N. Y.—I had a very serious eye trouble from childhood which at times caused acute suffering. A well known oculist treated my eyes and said that I was born with the affliction, and could never go without glasses. Through faith my eyes were completely cured in a few days. I can read and do any kind of fine work without glasses and have wonderful far sight. Then I was ill and my husband telegraphed to you for treatment. I was cured of a painful heart action and a bladder trouble, all within a few days. Since then I have felt like a new person physically. A few weeks ago Christ revealed to me by his inner voice, which constantly guides me, that I was to work among the insane, and led me to this hospital where there are thousands of patients. I have no fear of the wildest lunatic, and have been able to quiet unruly patients and find great joy in the work. I had one case that had caused the nurses great trouble. She had to be bound tightly in bed at night, and tied to a chair in the daytime. She is now able to go about, sleeps quietly at night, and calls me her friend. Another patient had suffered agony from stomach trouble. Yesterday she told me that she was cured. This work is inexpressibly dear to me, and I hope later to write articles on the care and cure of the insane. I dwell in heaven on earth.—*W. L. F.*

Denison, Texas—Three months ago I asked you for treatments for stomach trouble. I was apparently perfectly healed, but it came back again, and I have been successful in demonstrating over it myself. I noticed a suggestion in the March *UNITY* that a good thought for a weak stomach was, "I am strong and vigorous in spiritual life and strength." I commenced repeating the thought, holding it the last thing before going to sleep, and as soon as I awoke in the morning, for ten or fifteen minutes, and it worked like magic. The good did not end with simply physical relief from pain, but I found that by making that idea a part of my "mental atmosphere" it kept me from growing cross and irritable under conditions which formerly would have seemed to justify a little display of temper. Now when I am tempted to "say what I think" I immediately proceed

to affirm that statement of Truth, and the thought is gone almost before it is born, consequently does not manifest itself as "stomach trouble." This has been the means of establishing harmony and peace in our home. I thank you much for the good you have done me.—*Mrs. H. E. D.*

Bristol, Eng.—My health has been perfect since I wrote to you for treatments two years ago.—*E. C.*

San Francisco, Cal.—I am so thankful for the help I am getting. God's work is going on in me. Last evening at nine I felt your help very plainly. The greatest change is mental; the peace of mind is marvelous. I did not report all my troubles. I have been for the last eight months afflicted with a very severe attack of sciatic rheumatism, and last evening I felt it relax almost instantly; also the obstruction in the water passages has commenced to relax in a very marked degree. UNITY helps me every month; it is like an inspiration to me. I used to make sport of religion, now I cannot live without it.—*E. E. H.*

Chicago, Ill.—The bladder trouble for which I asked your treatment has finally gone, and in one day. I hardly knew how to act. I am so grateful to God and to the dear faithful Unity helpers.—*M. E. M.*

Bay City, Mich.—I feel thankful to you for the benefit I have received through your treatments. My heart goes out to you in gratitude for what you through the love and kindness of the Father have done for me. I am living in the sunlight and realizing that health is my inheritance.—*S. W. J.*

Linton, Auchenflower—I desire to express my gratitude to you for my wonderful recovery from what the doctors call neuresthenia. It is impossible to convey to you the relief I experienced, for you would need to know how I felt when the cloud of depression as dark as any Egyptian cloud was lifted. When the cable was sent to you I was hopeless of any help, but when it came in about six hours I had a most wonderful experience. My room seemed to be filled with electric light and I wanted to shout, "Jesus paid it all." I lay for some five minutes before I spoke to my husband, only to find that he was awake and had felt the same power. I did not write you at once, for I wanted to be sure that the experience would be lasting. Now after ten months when I hold the thought you sent me it still retains the same magnetic power.—*M. L.*

Calgary, Canada—The young lady for whom I telegraphed for treatments for tuberculosis is doing splendidly. Her cough is much better, and she feels so well and happy. She has been an invalid for many years.—*Mrs. M. M.*

New Orleans, La.—I wrote to you for treatments a few weeks ago, and I am much improved. I feel better now than I have in

months, and all the trouble of which I wrote you has passed away. I am so thankful.—*Mrs. C. F. S.*

Billings, Mont.—The month of treatment is up and the results have been marvelous. Many remark on the improvement, although they know nothing of the cause. I am absolutely sure that this is the only power that could have helped us in our extremity. I am thankful that my faith has been strengthened and I hope to get wisdom and understanding so that I may be a help and blessing to others.—*Mrs. S.*

Sivells Bend, Texas—Your treatment has been a wonderful benefit to me. I have not had a headache since I wrote you last.—*Mrs. H. G.*

Dayton, Ohio—You may discontinue treatments for my two boys. They were never in better health. Your treatment has done wonders for them.—*Mrs. K. R.*

Ardmore, Okla.—You may discontinue treating my baby, as she was entirely healed in two days' time. I thank you for what you have done for me.—*Mrs. I. I.*

Topeka, Kan.—I am truly thankful for what you have done for me. Your prayers were answered speedily. I was entirely relieved of the pain and the cough, and in three days was able to do my work. The booklet you sent seemed printed for me. God bless you in your good work.—*Mrs. J. L. H.*

Canterbury, New Zealand—Thank you for your letter and inclosure. I have read the "Instructions to Patients" and will study them further, but I want to tell you that I felt distinctly the vitalizing power of the Word of God which you sent forth as I lay in my bed one morning about the time I calculated you would receive my letter. I am gaining strength and vitality. My sight is so much better that I am able to read and sew a little. The friend of whom I wrote has recovered her health and gone home. When I wrote you I was sure she would recover with your help.—*Mrs. J. B. H.*

Palatka, Fla.—I am improving very rapidly, growing stronger every day and pains all gone. My friends all marvel at me. I have not taken a drop of medicine since May 20th. Before that I drank ninety-three dollars worth of drugs. I cannot thank God too much for his blessings, and Unity for pointing me to the true way.—*L. D. T.*

Muroc, Cal.—I sent you a telegram asking you to treat my little girl for toothache from which she had been suffering two days and nights. The message was sent at 2 p. m., and at 6 p. m. she was relieved and slept well all night.—*Mrs. G. L. H.*

Manistee, Mich.—I am happy to write you that my son is in perfect health again, and we feel sure that he will continue so. I know this wonderful change in him is due to your treatments. He

has no cough and is in fine condition every way. I thank you for the help you have given us.—*Mrs. W. F. B.*

Omaha, Neb.—Your loving message and the healing Word is doing its work finely. The healing and strengthening life of the Spirit has about restored the ankle to its normal condition. I was able to put my shoes on last Saturday and walk a short distance. We are all delighted with the result. As I gain in knowledge, or have more faith, and turn at all times to the Omnipresent Love, so surely will loving and practical results follow. God bless you all for your loving patience. The power has been given you from the Father. The "Talk on Christian Healing" by Chas. Fillmore, is fine. How we all would like to express so clearly the Word of God.—*L. C. H.*

Dallas, Texas—Some time ago I wrote you for treatments to help avoid an operation which the doctor said was necessary. I want to thank you for your help, and I am now up and around; have had no operation, and am suffering no pain whatever. I thank you for what you have done. God has certainly demonstrated to me several times recently what he will do for us if we trust him. For years I had a large seed wart which gave me great trouble at times. In less than two weeks after writing you it entirely disappeared. I could write much of demonstrations which have taken place in the last month, but this will show you that I am improving.—*Mrs. J. S. S.*

So. Peabody, Mass.—I am improving every day; have had no sick days since I had that "inflow" of Truth some weeks ago. I have been using the thought which you sent in your last letter; everything you send is so helpful.—*E. P.*

Sioux City, Ia.—You may discontinue treatments for I am feeling fine. I have no more pains at all and can do all my work again, and walk everywhere. It is certainly a blessing to be well. God bless you.—*Mrs. A. L.*

Egeina, Sask. Can.—I am pleased to write you that my father for whom I asked treatments is much improved. He has no more attacks of unbalanced mind, and his general health is steadily improving, for which I am very thankful. We cannot doubt the efficacy of your work.—*Mrs. M. McK.*

Kansas City, Mo.—I wrote you about a month ago for treatments for my baby son. He was cured of constipation almost immediately. It was surely wonderful.—*Mrs. H. M.*

Riverside, Cal.—I am most happy to write you that my brother is very well again. Your treatments acted like a charm, and I assure you I am very grateful and happy.—*Mrs. C. J. A.*

Susanville, Cal.—Please discontinue my treatments as I am well.—*G. M.*

Bethel, Minn.—You may discontinue treatments, as I am feeling very well again.—*Mrs. B. B.*

Lawrence, Mass.—It is a month since I asked you for help, and I feel now that I am perfectly well, and if I follow your teaching do not see why I should not remain so. I am very thankful to God for the great blessing, and to you who are doing such a splendid work.—*B. B. R.*

Philadelphia, Pa.—You may discontinue treatments, as I am feeling so much better. I cannot tell you what a blessing Unity has been to me. I feel as if I were living a new life.—*N. B. M.*

Billings, Mont.—I wired you about two o'clock in the afternoon for relief, as I had suffered four days with my stomach and constipation, and by night I was at perfect ease. I have been so happy and thankful since I felt your treatments.—*R. A. M.*

Germantown, Phila., Pa.—I thank you for your help for my daughter. She is entirely well of the hay fever, and her general health is better. She is growing strong and well.—*Mrs. W. T. G.*

Fayetteville, Ark.—When I first wrote you, five years ago, I was an invalid; now at fifty, I am often taken to be thirty years young.—*J. L. C.*

Prosperity

Boston, Mass.—A few weeks ago I asked you to treat me for a good position in manual training, the funds for a summer vacation, and the sale of a story. We thank you, my mother and I, for the help you have given us. Last Saturday I received an appointment as teacher of manual training in Boston, we are having our vacation, and a publishing house has agreed to pay me ten dollars for my story. We feel that good things are coming as fast as we are ready for them. We send our heartfelt appreciation for your help.—*G. L. P.*

New Orleans, La.—I am so thankful for your treatments. I have ceased to worry, and my husband is much more cheerful and confident of success.—*Mrs. E. W. Q.*

New Westminster, B. C.—I am writing to thank you for the results I have already had from your prosperity treatments, which I asked for so recently that I have not yet received your answer to my letter. I asked to be treated for promotion to a better station, and have received an offer of one in our main substation with an increase of one-third in salary. This is indeed quick results, for which please accept my thanks. I give God the glory, and know that Infinite Mind will continue to prosper me in all my ways.—*E. A. B.*

Bryn Mawr, Wash.—Since writing you a short time ago to help me in securing a home, the way opened beautifully for me to return to my beloved country. I have purchased a lot among the evergreens, and am now building a little home. The rest will come as I realize

"All that the Father hath is mine." Lumber is high, but God is my supply, so I move step by step, thanking him for every board. I thank you more than I can express for your help.—*Mrs. G. P.*

Mosier, Ore.—Several weeks ago I wrote you for healing and prosperity treatments for my sister and father; also for help in building my cabin, and prosperity treatments for myself. I wish to express our sincere gratitude to you for what has been accomplished for us all. My sister soon received a check from an unexpected source, and also had an opportunity to earn some money. My father, though having more than usual to attend to, is in good health and spirits. As for me, my cabin will soon be built, and I could write several pages telling of demonstrations I have had concerning it. With the splendid light of Divine Love making clear the pathway, I have a feeling of power and exaltation, and know that I shall never be dismayed. Let me thank you again for your truly Christian way of aiding me and others.—*R. S.*

Carbondale, Ill.—I am thankful for the good which has come to us, through the Truth, in health and prosperity. I have had many demonstrations. A year ago my house needed carpets, and every time I swept my floors I blessed my old carpets, and everything in the house. Now I have three new carpets. There is mighty power in blessing and praise.—*Mrs. D. F.*

Portland, Ore.—I have received and applied hourly my prosperity treatment. It is the most beautiful thing in the world. I appreciate with a grateful heart the pamphlet inclosed. The thoughts contained therein are well worth five dollars instead of five cents. I inclose in this letter the first money I have earned since treatments began, not in payment for value received—that would be impossible. Truly "the inspiration of the Almighty is my understanding," for such wonderful light as has flooded my spiritual understanding seldom before illumined a darkened life.—*Mrs. P. M.*

Boise, Idaho—How can I best express to you my appreciation for your wonderful work. "The Word of God is quick and powerful." On June 14th I wrote for prosperity treatments, and on July 1st my requests as written you were fulfilled. Was it not wonderful? The relief from worry and your success treatments gave us courage and ambition to feel we could succeed in another smaller affair.—*Mrs. S. L.*

Savannah, Ga.—Thanks to Silent Unity many times for the prayers in my behalf. My financial affairs are in much better condition than they have been in five years. My debts have almost disappeared, and I am learning how to trust and have the faith that casts out fear. I am so thankful for my deliverance. The faith and confidence and repose of mind gained from these demonstrations are soul satisfying.—*Mrs. A. D.*

Seattle, Wash.—The good continues to come every day. I have sold my house and moved my little family into a flat, which I have rent free for caring for a small church. I have had plenty of work to pay for moving expenses, and my husband has work.—*Mrs. H. B. G.*

Raymond, S. Dak.—When I wrote you the last time and inclosed fifty cents it was all the money I had in my pocketbook. Since then I have been having two regular boarders and quite a number of transients, so I have had all I need and some to spare to settle up some notes that were due. I daily thank God for the prosperity that is coming to me every day.—*Mrs. D. L.*

Kirkwood, Ill.—A few days after writing you for prosperity treatments I received a letter from a friend to whom I had loaned \$25.25 thirteen years ago. In it was a detailed account of the amount with interest compounded, and a check for \$76.55. Imagine how this has strengthened my faith and how much good the money will do us just now.—*Mrs. C. McC.*

New York, N. Y.—Your treatments for prosperity have resulted favorably. My rooms are nearly all occupied, and I am now able to meet my rent which was a cause of anxiety to me when I wrote. I am most grateful for aid in my perplexity.—*A. D. J.*

Newton, Kan.—I am writing to say that my sister successfully passed her bar examinations, and also that we are having abundant evidence of the freeing power of the Spirit in a financial way. We thank you for your affirmations for us.—*J. S. W.*

Webber, Canada—The prosperity demonstrations have been wonderfully successful. We have such a feeling of abundance. I never before felt so rich as I do now; and it is not all mere feeling, for things have been coming our way far more than we expected. Mr. B. has taken a new interest in his freedom from false appetite, and I am much encouraged, and as I write my heart swells with grateful gladness. I feel that all things are working together for good, and the world never looked as bright to me before. Oh, I am so glad I was ever introduced to Unity. I am sending you a love-offering. It will surely increase a hundredfold because it is sent with such a spirit of thanksgiving.—*Mrs. C. R. B.*

Chadron, Neb.—You will be glad to know that through your good thoughts and prayers my son writes that he has found employment which will continue as long as he does his part. I am so happy with the good report.—*Mrs. J. F. S.*

Los Angeles, Cal.—It is not time for my report, but I am so thankful that I just have to write. I have new tenants coming into my house next week, and things look so much brighter in other ways financially. My health is also much improved.—*Mrs. C. N.*

El Paso, Texas.—I have derived untold benefit from your pros-

perity treatments. I realize more and more that God is the embodiment of all good, and I love the universal solvent of all difficulties.—*E. C. A.*

Los Angeles, Cal.—Last March I wrote, asking your help that I might sell some property and thus be able to go to my daughter. I sold the property and was granted the wish of my heart.—*E. C. R.*

Montvale, N. J.—My son, whom you have been treating, writes me that he is well and has a good position with the prospect of a better one in the near future. We are so happy, and feel that he is really on the right road at last.—*C. B.*

Durant, Okla.—We have not been without work since I wrote you for help. June 1st we took possession of the oldest and largest dairy here, which my husband purchased in May. We commenced with forty-two customers and four wholesale purchasers. Now we have seventy-one, and six wholesale.—*Mrs. M. D.*

Berkeley, Cal.—Just a month ago I wrote you and asked for treatments to adjust our business justly to ourselves and to avert a lawsuit. The same has been accomplished today, and I cannot tell you how grateful I am.—*M. M. D.*

Pulaski, Va.—I write to report that my business is making real progress; this, in the dull month in our business, is already ahead of what we had hoped for the entire month. Thanks be to the Father and to you. The desire for tobacco is going. I am sure I shall win. Please still remember me; you are helping me wonderfully, and things are coming, I am sure, and God is working increasingly for me. I am deeply grateful.—*B. C. T.*

Modesto, Cal.—When I first wrote you for prosperity treatments I was in the depths of poverty. Little by little things became better and I obtained a position enabling me to pay an old debt and live comfortably. Now I have received a letter saying that the estate is settled, and inclosing a check for \$1064 left to me.—*E. O.*

San Francisco, Cal.—You may discontinue treatments for me, as my rooms are all filled. I feel certain it was accomplished through your treatments.—*V. L. E.*

Victor, Colo.—The Truth has opened my eyes. I am happy and more prosperous than I have been in months.—*Mrs. J. H. S.*

Norwalk, Conn.—Since the middle of June things have been gradually bettering with us, and we seem finally to have reached the turn in the lane. Inclosed you will find an offering, for I thank you from the depths of my heart for the help you have given me and mine.—*Mrs. B. M.*

Freedom

Chadron, Neb.—I have such a good report to give you. My husband is improved so much and has not touched a drop of liquor for six weeks. He has become interested in Unity, and for the first

time is reading UNITY, which I could not persuade him to do before. My little boy is also much improved. I am very grateful for all the good I have received.—*Mrs. M. E. B.*

San Diego, Cal.—From the day that you must have received my letter my husband has not taken one chew of tobacco. I consider your work truly marvelous.—*Mrs. H. N. C.*

London, Canada—I thank you much for your treatments. I am not smoking at all now and rejoice in my freedom, and my soul seems stronger and more sure of God's promises. I do not know how to thank you for all the good you have done me.—*J. R. C.*

San Benito, Texas—I wrote you about a month ago, asking you to treat my husband for gambling and drinking, and since then he has been doing fine, and says the scent of whisky makes him sick.—*Mrs. M. V.*

Eddyville, Ore.—I wrote to you a short time ago to treat my son for the drink habit. It seemed to have immediate effect, for all the time he was with us he never even had a desire for strong drink.—*Mrs. J. D.*

Sterling, Colo.—I write to you to let you know my son is entirely healed. He has not drank intoxicating liquor for the past four months.—*H. H. S.*

Visalia, Cal.—Mr. F., whom you treated last September for the liquor habit, has never tasted it since, and says he never will. He has no desire for it and is so thankful.—*M. E. W.*

Spiritual Understanding

Newton, Kan.—I have improved very fast recently, and truly the Word of God within me is "quick and powerful," and I am constantly thanking God for my new life. I have attained the place where my oneness with God is very apparent and his power manifests itself in me when I speak the Word. I have now been acquainted with you three months and I have been raised from death to eternal life through the power of the Holy Spirit. "I press forward in the courage and boldness of Divine faith."—*G. A. M.*

Helena, Ark.—My health is much improved; in fact, I believe I am on the very brink of perfect health. I am so thankful to you and to the Father. I am reading and re-reading the literature you sent me; it is such a help and blessing and comfort, and the peace of mind is something wonderful. I am so glad that I know "him," it is worth more than tongue can tell. Your help came at a time when I had no friends, money or anything. You can never know what it meant to me.—*Mrs. H. V. T.*

Berkeley, Cal.—Since writing you I have been unfolding a larger consciousness and a richer realization than I ever experienced before. A Unity Center has opened near, and we are having glorious

meetings. You have reached the case of F. J., and he has had an uplift. He says he felt some one praying for him. Another friend to whom I sent UNITY writes me that her father is deeply interested, and he is a man of large influence, and so the Word goes until all shall see the light, from the least to the greatest.—*E. W.*

Washington, D. C.—I am holding the thought you gave me in your letter, and am steadily gaining in knowledge and power and confidence. I am beginning to realize more and more the power of the spoken Word. I notice the effect when I am threatened with any physical ill. In whatever part of the body the trouble is, I command it to leave and say, "The peace of God be unto you," and that God abides in every part of my body, and as God is health and I am the offspring of the living God, there can be nothing but health. Since I have been reading your literature I have lost my appetite for meat. This is a great blessing in more ways than one. It has not only improved my health, but we are no longer concerned about the high price of meat, or cost of living.—*E. S.*

New Haven, Conn.—I am reading *Weekly Unity* and trying to keep "steady" each day. My book of clippings from the little paper is becoming my book of devotions, as I paste into it particularly helpful clippings and leaflets, and look them over almost daily for the word I need for that day. Sometimes it is a helpful thought from Mr. Fillmore's sermon, sometimes the "Things to Be Remembered," sometimes from the healing prayer. These give me my thought for the Silence, or a help in the schoolroom. I have never closed the year in such good health and spirits. Frictions and misunderstandings cannot last long when one is treating one's self or one's pupils.—*A. A. McA.*

Chicago, Ill.—Some time ago I asked you to treat my sisters who had not spoken to each other for years. Now they are good friends and cannot do enough for one another. I am thankful to you.—*C. D.*

Logan, W. Va.—I feel that I cannot be thankful enough for the help I have received from Silent Unity and your literature. I cannot get along without both weekly and monthly UNITY. I am strengthened by them in every way.—*E. R. P.*

Northfield, Mass.—I am learning new things every day from the blessed books I received from Unity Tract Society, and shall pass them on to others.—*Mrs. J. A. C.*

Columbus, Ind.—I want to thank you and tell you how much good I received from those tracts you sent me, "Health Hints No. 2" and "Prosperity Thoughts." They are grand, and I am thankful that through my sister I have the privilege of reading UNITY.—*Mrs. T. D.*

THE SECRET OF GODLY SUCCESS

Bible Texts Paraphrased to Adapt Them to Personal Application

JOHN L. CHESNUTT



HO can understand his errors? Cleanse thou me from unknown faults. Search me, O God, and know my heart; try me and know my thoughts; and see if there be any unwise way in me, and lead me in the way everlasting (Ps. 139:23, 24).

Create in me a clean heart, O God, and renew thy Spirit within me. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. Then shall my way be prosperous and then shall I have good success (Ps. 51:10; 19:12, 14; Josh. 1:23).

I have now made the eternal God my refuge and underneath are his everlasting arms; therefore I am strong and of good courage; I shall fear not, nor be afraid, for I know he will not fail me nor forsake me (Deut. 31:6; 33:27).

I know that the end and purpose of God's law is love out of a pure heart and of a good conscience; and faith unfeigned—faith that works in love (I Tim. 1:5; Gal. 5:6).

I know that when the righteous in faith and love call, the Lord heareth, and delivereth them out of all their troubles (Ps. 34:17).

And when I serve the Lord in *living* faith and love he blesses my bread and my water and taketh sickness from the midst of me (Ex. 23:25; James 3:17, 26).

When I seek first the kingdom of God and the righteousness of living faith and love, all necessary things are

added; I know that God is able, and I see that he is then willing, to make his favor abound toward me, that I, having all sufficiency in all things, may abound unto every good work (Matt. 6:33; II Cor. 9:8).

When my heart condemns me not then have I confidence toward God, and whatsoever I ask, I receive of him, for I abide in his Light and am obedient to his Word—there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but in the Spirit (I John 3:21, 22; John 15:7; Rom. 8:1).

Being resurrected with Christ into new life my affections are not set on temporal things but on the eternal; I love not the world nor the things of the world, for the lust of the flesh, the lust of the eye and the pride of life are not of the Father (Col. 3:1-16; John 2:15, 16).

By unification with the Christ-Spirit I have crucified the flesh with the affections and lusts, and I ask nothing for lust-gratification; I cast down every evil imagination and bring every thought into harmony with and obedience to Christ within (Gal. 5:24; Jas. 4:3; II Cor. 10:5).

I fret not because of evil doers, neither do I envy the success of the unrighteous; the blessing of the Lord maketh rich and he addeth no sorrow with it (Ps. 37:1; Prov. 10:22).

When I reverence the Lord he teaches me the way that I should choose—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," he promised me (Ps. 25:12; 32:8).

When I am righteous in faith and love my steps are established by the Lord, and though I stumble I shall not be utterly cast down, for the Lord upholdeth me; thy rod and thy staff comfort me, teaching obedience to wisdom (Ps. 37:23, 24; Heb. 5:8).

When I am neither anxious nor lustful for anything, but in everything, by prayer with thanksgiving, let my desires be known unto God, the peace of God which passeth understanding keepeth my heart and mind, through Christ Jesus (Phil. 4:7).

Thus God is my refuge and strength, a very present help in time of trouble (Ps. 56:1).

I know that the desires of the righteous in love and faith are granted (Prov. 10:24).

When I believe into Christ I can do the works he did and greater; I can do all things that Love and wisdom prompt, through Christ which strengtheneth me (Phil. 4:13; John 14:12).

When I seek the Lord with my whole heart I find him, and lack no good thing; for God supplies all my need according to his riches in glory, through Jesus Christ (Phil. 4:19; Ps. 34:10; Jer. 29:13).

When I commit my way unto the Lord, trusting in him, he bringeth my desires to pass; then may I decree a thing and it shall be established unto me; and the Light shineth upon my way (Job. 22:28; Ps. 37:5).

When I cast my burden upon the Lord he sustaineth me, for he never permits those who rightly use faith and love to be moved (Ps. 55:22).

When I delight myself in the Lord he giveth me the desires of my heart (Ps. 37:3).

Then am I like a tree planted by the rivers of water, that bringeth forth his fruit in his season; and whatsoever I do prospereth (Ps. 1:3).

I fear no evil for thou art with me; and I know that thou makest all things work together for good to them that love thee, for the evil which is not overruled for good thou restraineth (Ps. 23:4; 76:10; Rom. 8:28).

The Lord is my Light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1).

I will not fear though the earth be removed and though the mountains be carried into the sea (Ps. 46:2).

I boldly say, The Lord is my helper, and I will not fear what man shall do unto me (Heb. 13:6).

I am blessed when I endure those temptations which try my faith and love, for when I am tried and proven true I

shall receive the crown of life which God has promised those whose love is pure and true (Jas. 1:12).

I delight to do thy will, O my God: yea, thy law is within my heart (Ps. 40:8).

I say of the Lord, He is my refuge and my strength: my God; in him do I trust. Because I have made the Lord my habitation, there shall no evil befall me, neither shall any plague come near my dwelling (Ps. 91:1-10).

My heart trusts in God and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him (Ps. 28:7).

I know that when I call in faith and love the Lord heareth and delivereth me out of all trouble (Ps. 34:17).

When I hearken unto the Christ-Word within, in faith and love, I dwell safely and am quiet from fear of evil (Prov. 1:23).

He keeps me in perfect peace when my mind is staid on him (Isa. 26:3).

Therefore, bless the Lord, O my soul, and forget not all his benefits; who forgiveth all my iniquities and healeth all my diseases and giveth me richly all good to enjoy (Ps. 103:3, 5; I Tim. 6:17).

Silent Unity would welcome a report on increased light, purity, health and prosperity from all who will enter into the Spirit of these words and let that Spirit fill them for 30 days, in thought, word and deed. Address Society of Silent Unity, Kansas City, Mo.

"In this finer perception of spiritual values that we are learning to grasp in this nineteenth century, we are coming to recognize the philosophic and the practical as well as the purely religious side of religious truth; to recognize that the real purpose of religion is to unite man with God, till he thinks God's thought which is truth, feels God's feeling which is love, and works God's work which is good in every form and degree of manifestation to the complete annihilation of evil; and that religion itself does not consist of hopes and fears, aspirations and resolutions, believing, doubting and doing penance, but a glad and ever-increasing understanding of the Divine plan and co-operation with Divine law."

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 subscriptions \$3.

. All subscriptions payable in advance.

*When writing for change of address, please be sure to give your name
 just as it appears on the UNITY wrapper, and also state the old
 address as well as new. Change of address should reach us by the
 5th of the month.*

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY
 mailing list, it becomes necessary to ask subscribers making a change
 of residence to notify us so that we may receive the notice by the 5th
 of the month. Thus, if you change your address or expect to change
 it before the 20th of October, you should send us the notice of change
 by October 5th in order that you may not miss your October UNITY.
 We will greatly appreciate the careful co-operation of all UNITY sub-
 scribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. It expires with this issue, your renewal should reach us before the 5th of October, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston.—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albermarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
London, Eng.—Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 5th Ave.
New York City.—Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.
Oakland, Cal.—Rest Reading Rooms and Home, 719 Fourteenth St.
Philadelphia, Pa.—Unity Center, Presser Bldg., 1714 Chestnut St. rooms 408-410.
Portland, Ore.—Jones's Book Store, 284 Oak St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 Second St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
St. Louis, Mo.—H. H. Schroeder, 3557 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Tacoma, Wash.—Clyde A. Bell, 1401 Reality Bldg.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

TO SOCIETY OF SILENT UNITY MEMBERS AND PATIENTS

All letters and requests for help should be sent direct to the Society of Silent Unity, and not to individuals.

There are now twenty-four members in daily attendance at the Silent Unity healing rooms, and they are banded together as a whole for the healing of the nations.

No individual healer can ever have the power of several united minds in absent work, and you will miss the mark if you ask for, or accept, the ministration of any single worker.

The most powerful expression of the Divine Law is found where there is agreement of two or many minds, on points of Truth. Jesus recognized this law when he said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Address all telegrams and letters to the Society, and not to Charles Fillmore, or any individual. It is very important that this rule be observed to insure quick and sure delivery.

Society of Silent Unity, Unity Building, 913 Tracy Avenue, Kansas City, Mo.

All the literature published by us is sent out in fulfillment of the command, "Go forth; preach the gospel." We have put a price on most of it for the convenience of those who insist upon a fixed sum

for every purchase, but this price is not arbitrary, and whosoever wants can have "without money and without price."

If you are in need of help financially or physically, ask for some of our literature and you will be shown the way out of your difficulties.

This Society has no income except the free-will offerings of its friends everywhere. It is not sustained by a missionary board, and you will not be asked to subscribe an annual sum for its support, but we are sure that any amount you are moved to send us will be put to good use. If the thousands who have been helped by our teaching would give a tithe of their incomes to help preach the gospel to others there would be no lack in our Father's house. "Freely ye have received; freely give."

The Unity Society, 913 Tracy Ave., Kansas City, Mo.

We have a complete course of lessons to be given by correspondence, besides many books and booklets, giving the principles of the teaching of Jesus Christ, and we feel that a "Questions and Answers" department is no longer necessary in our magazine. So many questions cannot be answered satisfactorily in a short space because they depend for answer upon a general knowledge of the Principles of Being. Those who really desire spiritual understanding should get the foundation, then they will be able to work out for themselves the many problems that come up, and be able to interpret Scripture through the light within themselves.

UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work a preparatory course of six lessons as follows:

1. The Silence.
2. Healing.
3. Prosperity.
4. The Body of Christ.
5. Overcoming.
6. The Great Demonstration.

These lessons, with auxiliary reading, form *Part One* of our Curriculum. It will take the average student from six months to one year to complete *Part One*.

In *Part Two* of the course there are twelve lessons, based on the twelve given by Charles Fillmore in his book, "Christian Healing." While these lessons cover the same ground as those given by Mr. Fillmore, they are different, having been prepared especially for the Correspondence School work.

This preparatory course makes it possible for anyone to become a student, without preliminary study. We recommend *Part One* to any who have tried *Part Two* and found it too difficult. Many of our students who have finished *Part Two* are now teaching. To these

we also recommend the recently added *Part One*—it will help them in the work. It is prepared especially for and shows how to present the Truth in a clear, logical, direct way to beginners.

Our Correspondence School is sustained by free-will offerings, and every student is expected to settle the amount of his offerings by referring the question directly to the Spirit of Justice as expressed within himself.

The following words of appreciation have been received recently from students in our School:

Kansas City, Mo.—I enjoy the study of Lesson One very much indeed. I feel that it is a personal message to me.—*Mrs. M. A. B.*

Mt. Vernon, Iowa—I am absorbing the truths of Lesson Six as fast as I can. Each lesson opens up to me more fully the meaning of those I have studied before. How simple, yet how wonderful, in strength and possibility the teaching of Scripture as interpreted by practical Christianity.—*A. W.*

Wadena, Minn.—The ideas of attainment and development in Lesson Three are surely marvelous.—*Mrs. H. A. N.*

Portville, N. Y.—I am returning the answers to questions on Lesson One. I am drawing upon the Divine Idea of Supply and Plenty, and wish to share with you a recent unexpected demonstration. Please receive the inclosed check as evidence.—*M. B. P.*

Fort Worth, Texas—I inclose answers to questions on Lesson Six. I feel wonderfully blessed and strengthened through the truths taught in these lessons. The fruit of the teaching is beginning to manifest in my body and affairs.—*C. D. E.*

Calif., Ont.—I have just finished writing Lesson Six. It is a wonderful lesson, and opens up much in a new, startling light that I never thought of before. I have realized as never before my oneness with God, and the depth and greatness of Divine Love. Jesus Christ makes the circuit complete between God and man. He never fails nor forsakes us, and we conquer through the Christ consciousness. As we follow the Light, he unfolds to us gradually what our work for him is to be. We realize the great liberty which is ours, and our right to claim abundant eternal life.—*J. M. A.*

Shakopee, Minn.—I am sending herewith my last work on Lesson Four. I am grateful to be allowed to take the course. It is the most lucid work I have ever engaged upon, and I thank you for the privilege.—*E. E. E.*

Graham Station, Cal.—I am sending back Lesson Six and am ready for the questions. Each lesson grows more interesting, and more plain, and this lesson on the Creative Word is simply fine.—*C. J.*

Address Unity Society Correspondence School, Unity Building, 913-917 Tracy Ave., Kansas City, Mo.

WEE WISDOM

"As the twig is bent so the tree is inclined," is an old, but true adage. Child cultivation is *vital cultivation*. The proper time to develop the spirit of Divine Love is at the receptive age of childhood, then it grows to be an essential part of man.

Recognizing this need we founded *Wee Wisdom*, a child's monthly magazine, devoted to encouraging the Christ Spirit in the young.

The child must have *ideals* else it has no goal. If the ideals be high, the goal is high.

The editors of *Wee Wisdom* are striving to keep the ideals of this little paper of such a nature that fear, doubt and disappointment vanish from its readers, and *confidence, love and joy* take their place.

Children readily adopt the ideas taught in *Wee Wisdom*, but it is the parents who must pave the way for its coming.

Fifty cents a year is not a very large sum to spend in spiritualizing the mind of your child. That is all *Wee Wisdom* costs for twelve months.

Sample copies may be obtained by addressing a request for the same to Unity Tract Society, 915 Tracy Ave., Kansas City, Mo.

 THE WORK OF THE SILENT SEVENTY

A little over two years ago, it occurred to us that a band of silent workers was needed to spread the Truth so that all who hungered might be fed with the Living Word. The following call for volunteers was printed in the May, 1910, *UNITY*:

"The Lord appointed seventy others and sent them into every city and place and he said unto them, The harvest is plenteous, but the laborers are few. Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

"The above extract from Luke 10, constitutes all that is known of the Seventy that Jesus commissioned to do his work. Not a single name is given, and no specific incident of their mission is mentioned, yet they exercised the power of the Spirit, because the record is that they returned with joy, saying, 'Lord, even the devils are subject unto us in thy name.' We have named them 'The Silent Seventy,' and we want just such a band of workers to help teach the people the health-giving gospel of Jesus Christ in this age. This is a labor of love, in which the purse and the glory of men plays small part."

In response there was a continuous stream of requests

for membership. In a few days the first Seventy had been enrolled. They were called the "A" Seventy. Soon another Seventy was entered. These were known as the "B" Seventy. Now we are ready to enter into the "R" Seventy, and the enthusiasm grows with the increase in numbers.

Literature is supplied free of charge to the members in the form of tracts and magazines. The work is supported by free-will offerings from both members and those interested in the Truth, who can more readily donate currency than distribute literature.

There is nothing binding in membership, and we welcome all who have an opportunity of passing on a "boost" to a fellow being. The members are supposed to write the secretary once in a while and tell him how the work is progressing.

The following extracts show the spirit of the work:

Paso Robles, Cal.—As one of the Silent Seventy, I write to you with a heart full of thankfulness that I am permitted to work in this holy cause. I had thought I loved the work before I became one of this band of workers, but it seems very different now, because one can do so much more as one of an organization than he can of himself, and I honestly believe that I have been permitted to bring a ray of light into many souls darkened by ignorance.

I. H. N. S-70-M 49.

Frankfort, Mich.—I am sure the work is going on silently and steadily. I find so many persons needing just such help. How abundantly we receive when we give only a little, and how wonderfully Good is multiplied. Surely "good measure, pressed down, shaken together."

I. H. N. S-70-D 10.

Seattle, Wash.—I have received several packages of literature, also your letter today, and thank you very much. I am so much happier and better since joining in your work, and will be an earnest worker. I feel like I had something to live for, and learn something every day.

I. H. N. S-70-O 36.

Boston, Mass.—I thank you for the package of literature which you sent to me last week. It will be given out to those who are in need of help with the consciousness that every true word will accomplish its results. It sometimes seems strange to me that I am so anxious to have every one know the Truth as I have learned to know it, when in years previous I did not feel that I had anything worth passing on to others. Now I can hardly withhold speaking, even when I know that those to whom I am talking are not in sympathy with this movement. However, I often feel, "*What is that to thee? follow thou me!*" I am very glad that I have been enrolled as a member of the Silent Seventy, because I now feel that whenever I speak the

Word of Truth or send out Divine Thoughts, I am helping to carry out some definite work. I. H. N. S-70-Q 34.

Any wishing to join in the work of the Silent Seventy will please address Secretary of the Silent Seventy, 915 Tracy Ave., Kansas City, Mo.

Seattle, Wash.

Dear Unity—I want you to know how far-reaching are those living thoughts which you put into print in your UNITY magazine. It may prove interesting to all of you to read the following brief account of an unfoldment which is rather unusual, but none the less blessed:

In August, 1910, four of us penetrated the unexplored section of Alaska, which lies west of Cook's Inlet and extends to Bering Sea. We were of course compelled by necessity to travel as "light" as possible. I chose my library accordingly, seeking the precious collection which would say the most and would weigh the least of any within my knowledge, consequently one-half dozen UNITY magazines constituted the entire library.

One member of our party (whom I will call Featherstone) was an experienced Alaskan trapper; was wholly uneducated, but intelligent, generous and kind. He was born in Texas, and early in life had learned profanity to an unbearable extent, also exhausted all revenue for drink. During the winter I would occasionally select a line from UNITY which I thought he might understand, and read it to him aloud. After Christmas he went farther up the river alone to conduct his trapping, and, to my surprise, asked for "one of them UNITYS" to take with him. I gave him two with my blessing. Two months later he visited us, during which time not a profane word escaped him. The change was so marked and so wholesome that I asked him what had happened, to which he radiantly replied, "Waal sah! ah never knowed before that there was eny sich good people in the world es them thar Unity folks in Kansas City! I'll never sware no more!" "Good boy! Featherstone," I fairly shouted; "you are on the right track." When, after a pause, he continued with force, "An' I shore won't drink no more whisky, neither."

Shortly after this he left us for Nushagak (on Bering Sea) and in April I ran to the mouth of the Kuskokwim River on a gold "stampede," and who did I find upon my arrival but Featherstone! He had located a paying claim, and we were close neighbors until the following December, and he kept both of his resolutions.

With all my heart, God bless "them Unity folks."

Truly yours, *John D. Leedy.*

The article, "The Lord's Supper," in September UNITY, may be had in tract form, 20 pages, one copy 5 cents; five copies 10 cents, Unity Tract Society, Kansas City, Mo.

UNITY

"YE SHALL KNOW THE TRUTH, AND THE TRUTH
SHALL MAKE YOU FREE."

VOL. XXXVII KANSAS CITY, MO., OCTOBER, 1912 No. 4

THE GOSPEL AND HOLY SPIRIT

CHARLES FILLMORE



GOSPEL is an Anglo-Saxon word derived from God (good) and spell (story, tidings). It is now universally identified with Jesus Christ's mission and the doctrine which has grown out of it. So when we speak of the Gospel it is understood that we refer to that system of religious beliefs which have clustered about the teaching of Jesus of Nazareth.

But as to what that gospel is in detail there are many opinions. The church says it is the plan of salvation for men which is set forth in their dogmas and creeds. But that plan, that formulation of doctrine, those creeds and dogmas, were set up three hundred years after Jesus taught and demonstrated. There is no authority from him or his disciples for them. They are the work of men who had an industry to sustain known as the church, and a privileged class of people to provide for, called the clergy. These had become an important part of the body politic, and it was thought best to organize them according to human ideas, hence the church creed and the church government. This was the Catholic church, and the Protestant church is its offspring. All that the Protestants count dear as doctrine they borrowed from the Catholics, who patched it together from early Christianity and paganism. It is not the pure Christianity of Jesus Christ and there is from

him no authority whatever for that great ecclesiastical structure called the Christian church.

It is safe to assert that no one can know the doctrine of Jesus Christ without going direct to him for information. The writings of the New Testament, known as the four gospels, are the most reliable external guide. When these are studied with unbiased mind, it is perceived that there was no ecclesiastical power delegated to anybody by Jesus; that he did not formulate his doctrine nor authorize any human being to do so. Jesus appointed one teacher, "He the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This Holy Ghost is the only authorized interpreter of the gospel of Jesus Christ, and no man or woman can know what his doctrine is except they get it direct from this one and only custodian. It is not to come second-handed, but each for himself must receive it from the Holy Ghost, which is sent by the Father in the name of the Son.

The question is frequently asked, "What is the Holy Ghost and what relation does it bear to God and Christ?"

The church fathers knew the Holy Ghost as the third person of the Trinity. The Father is always first, the Son second, and the Spirit third. The terms Father and Son express an eternal reciprocal relation. The Spirit is the eternal reciprocal revelation. The Spirit is the infinite "Breath" of God, as the Son is his infinite "Word."

We may understand the relation and office of the Father, Son and Holy Spirit by analyzing our own mind and its apparent subdivisions during thought action, because each one of us is a perfect copy in miniature or "image and likeness" of the great Universal First Cause—Being.

The source of all my manifestations is my mind. This is exactly like the Father—is the Father in degree.

An idea arises in my mind of something I want to do—this idea is the Son.

I express that idea in definite thought—that is my Spirit

going forth to accomplish that whereunto I have sent it.

The Father is Principle. The Son is that Principle revealed in a creative plan.

The Holy Spirit is the executive power of both Father and Son carrying out that creative plan.

Thus we might also say, Father is Being in the absolute, the unlimited, the unrelated. Son is the *I Am* identity of Being. Holy Spirit is the personality of Being.

In its last analysis Holy Spirit is the personality of God.

The Holy Ghost is not all of Being, nor the fullness of Christ, but an emanation, or "breath," sent forth to do a definite work. Thus circumscribed it may in a sense be said to take on the characteristics of personality; a personality transcending in its capacity the concepts of the intellectual man.

The Holy Ghost is designated in Scripture as personality, and as not always existing to the consciousness of humanity in uniform degree. The mission of Jesus was to open the way into the minds of men for the Holy Ghost. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7, 8).

The function of the Holy Ghost or Spirit of Truth implies distinct personal subsistence: he "speaks," "searches," "selects," "reveals," "reproves," "testifies," "leads," "comforts," "distributes to every man," "knows the deep things of God." etc. (Acts 13:2; I Cor. 2:10, 11 and 12:11; I Tim. 4:1.)

What Jehovah says in the Old Testament, the New Testament writers ascribe to the Holy Ghost. (Cf. Isa.

5:9 with Acts 28:25, and Jer. 31:31-34 with Hebrews 10:15; see Acts 5:3, 4.)

The Holy Ghost is the Law of God in action; and in that action it appears as having individuality. From this the Hebrews got their concept of the personal tribal God, Jehovah. Their prophets and mystics came into conscious mental touch with this executive law giver of God and he used them as the mouthpiece through which he guided and directed his people. Adam talked to him face to face as the Lord God. By this we understand that by means of the harmony and perfectness of the sinless man's mind he was always conscious of the omnipresent Holy Spirit. Discord had not entered his innocent world—he was in the Eden of infancy. The desire for independent experience entered his mind; he began to get knowledge from experimenting blindly with the powers of Being, and in so doing severed the connection between his mind and that of the Holy Spirit.

Then the Holy Spirit found other means of communicating with men, the most common being the "visions of the night," or dreams.

"And he said, Hear now my words: If there be a prophet among you, / the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Numbers 12:6).

The Bible records a long line of prophets, mystics and dreamers who for thousands of years communicated the word of the Holy Spirit to the people. Jacob "dreamed," and "behold a ladder set up on the earth, and the top of it reached to heaven." . . . "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land."

Joseph dreamed and interpreted the dreams of others. Solomon was instructed by the Lord in dreams. Daniel prophesied through instruction received from the Lord in dreams. Joseph was instructed in dreams and saved the

life of the young child by following them. Peter had visions of the night. "Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace" (Acts 18:9). "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts. 23:11).

The children of Israel depended upon the Holy Spirit to guide and direct them, and from Genesis to Revelation the Bible is filled with incidents bearing testimony to the direct and personal interest of the Holy Spirit in the affairs of men.

Jesus Christ, the resurrected Adam, reconnected man with the Lord, and opened the way by which he might enjoy that communion with him at any time, which he had in the Eden state before his season of self-experimenting.

Jesus prayed much by himself and spent long hours in silent communion with God. Those who have even in a slight degree opened that Christ consciousness in themselves, so that it flows forth and recognizes the Universal Mind, can readily understand that Jesus was in the silence with God, getting the power and wisdom necessary to do his work. The normal condition of man is this of opened inner communion enjoyed by Jesus, in which he can say of every thought and word, "The words I speak unto you are not mine, but the Father within me."

It is the mission of the Holy Ghost to bring all men and all women into this open communion; but it is an attainment. He who is buried in sense limitations must find the way out of them into this place where the light shineth in the light and man perceiveth it clearly. It is the mission of the Holy Spirit to so guide man that he shall not mistake the way into that light, nor wander off into the darkness of the many delusive bypaths of mortal sense.

The Holy Spirit comes to men in this day, as in the past, and reveals to them in ways various how to overcome the erroneous states of consciousness which they have evolved, or in which they are cast through association.

The intellect is not to be trusted; a higher and more far-seeing guide is necessary, and that has been provided in the Holy Spirit.

The Holy Spirit is the one factor in preaching the gospel of Jesus Christ which his disciples and immediate followers counted absolutely necessary to their success. They looked to it for power and guidance in all their work. They announced it as a special part of the doctrine of Jesus Christ, and which could be given by them to those who believed on his name. By laying on of hands they transferred this Holy Ghost power to others, who upon receiving it, went about preaching, teaching, prophesying and healing. Even to this day many in the orthodox Christian church believe that only those are fitted to preach who are inspired of the Holy Spirit. But its inspirations are so turned awry by minds filled with scholastic dogma and creed, learned in ecclesiastic colleges, that when given forth it is not recognized by the soul seeking the pure bread of life.

But the Holy Ghost is in the world today with great power and wisdom, ready to be poured out upon all those who look to it for guidance.

The Holy Ghost is authority upon the gospel of Jesus Christ. It is the only authority ever recognized by Jesus Christ, and whoever attempts to set forth his gospel from any other standpoint is in the letter and not the Spirit.

Jesus gave his words into the keeping of this universal receptacle, the Spirit of Truth, whose mission it is to carry those words directly into the understanding of everyone who accepts his way into the kingdom of heaven. This Holy Spirit gave his words to the writers of the New Testament, and they wrote them out for the comprehension of the intellectual man. But this does not signify that the mission of the Holy Spirit ended there; that after giving this message it then withdrew from the world. On the contrary, it was just the beginning; the primary steps of that larger, more specific teaching which this same Spirit is ever ready to impart to every soul. The soul needs in-

struction, and a way has been provided by the Father for getting it. That way is the Jesus Christ way, and whoever follows the steps outlined in that gospel, now brought to each of us by the Holy Spirit, will finally reach the same place that Jesus did.

The fact is that everybody has a soul to save. Not from a hypothetical hell after death, but from the sins and delusions of the sense consciousness, which makes hell here and now. There is a way to bring that salvation about, and it is the mission of the Holy Spirit to reveal it to every one of us. That revelation begins the moment we turn from the letter of the gospel and seek for its Spirit. To know that every word and sentence of Scripture veils a spiritual truth is the first step in unraveling the gospel. Spiritual truths cannot be expressed in language that will carry correct concepts to the mind. No attempt to describe the Holy Ghost is made in Scripture, because language might be multiplied indefinitely, description and illustration fill volumes, yet the Holy Ghost would not be compassed nor apprehended on the intellectual plane where human language passes current. The Holy Ghost is the Whole Spirit of God and may be known by man only through his spiritual nature. When he tries to bring Spirit down to the plane of things he always falls short. So those who attempt to learn of the Holy Ghost through reading about it, or from the teachings of others, will fail. The Holy Ghost comes only to those who earnestly seek it. If you are depending for spiritual enlightenment upon some book or church ritual and doctrine, or some teacher or leader, you need not expect to have the Holy Ghost fall upon you. It is the "prayer and supplication" of the soul alone in its upper room (state of high spiritual aspiration) that brings down the Holy Ghost.

The doctrine of Jesus Christ is so intimately associated with the Holy Ghost that they are inseparable. The Holy Ghost is the interpreter of the Christ and the Christ is the thing interpreted. They are omnipresent and cannot be separated in spirit nor in works. Hence to preach the

gospel of Jesus Christ is to set forth that the Holy Spirit of God is ready and willing to bring all men and all women into the kingdom. It is the proclamation to everybody that the kingdom of God is "come nigh unto you."

It has been assumed all down the ages by the ministers of this gospel that they fulfilled its requirements when they persuaded men to say that they believed on the Lord Jesus Christ as the savior of their souls; and then kept them in that state of mind until they passed out of the body, after which it is claimed they are received into the arms of the Lord. But the Holy Spirit does not endorse this assumption, neither does the letter of the Scriptures.

In the seventeenth chapter of John are these words of Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

This is plainly stated that those who believe on Jesus Christ through their *word* shall be in the Father right where he, Jesus, is—the conscious sons of God here and now.

Jesus wanted companions in power, dominion and glory that it might be demonstrated to the world, *this world*, that what he claimed about man and his relation to God, was true.

It is no demonstration to this world to have a man die, shouting, "Glory to God, I am saved by the blood of the Lamb."

No; Jesus did not expect to have any such gospel preached. He was one with the Father—*was* the Father incarnate in the flesh, and his prayer was that they also may be one, as we are one, that the world may believe.

The gospel of Jesus Christ is that all men shall become God incarnate. It is not alone a gospel of right living,

but also shows the way into dominion and power equal to, aye, surpassing, that of Jesus of Nazareth.

Paul also saw it in this light. In the second chapter of Philippians, he says: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."

"But," we are asked, "do you mean to say that living upright, moral lives in the sight of God will not fulfill the requirement of the gospel of Jesus Christ; and believing on him as our Savior will not bring us into the kingdom of heaven?"

Jesus answered this when he said that if our righteousness did not exceed that of the scribes and Pharisees we could in no wise enter into the kingdom of heaven.

How can one be in the Father where Jesus is without being right with him in consciousness? That is, to be one in the Father, as he is one, and thereby fulfill his prayer, we must be equal with Jesus. If we have a sense of inferiority, that he has greater wisdom, or power, or love, then we are not fulfilling the requirements. So long as we feel any difference between ourselves in the Father and Jesus, we have fallen short of that "mind which was in Christ Jesus." That mind "thought it not robbery to be equal with God."

The cry goes up, "This is foolish, sacrilegious, to put man alongside of Jesus Christ and claim that they are equal."

The claim is not that mortals are equal in present consciousness with Jesus, but that they must be equal before they will emerge from the sense of delusion in which they now wander.

We know that health is the normal condition of man, and that it is a condition true of his real being, and we claim and declare this truth, right in the face of appearances to the contrary. We have proven by experience many times repeated that our words in this way reveal that health is potential in Being.

If man is the Son of God, he must be that son right

now; it must be just as real, just as omnipresent, as the health which he has revealed through his word. Then how shall he reveal his Sonship to himself and others except by claiming it; by declaring that he is not a son of mortality, but a Son of God; that the Spirit of God dwells in him; that it is now shining through him; that this spirit is Christ, who said through Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their word."

Your *word* is the power through which you make your belief manifest. Simple belief, or assent, as to the truth of a proposition never gave understanding to anyone. There must be mental action—organic changes in the mind are necessary before the new state of consciousness takes up its abode with you.

If you can convince yourself that you are the Son of God, your next step is to declare it in word, and carry it out in the acts of your daily life.

If after declaring in word this truth you fall short in demonstrating yourself the Son of God, you are to find out why. "Ask and ye shall receive; knock and it shall be opened unto you."

You have neglected some of your divine spiritual powers. You may be dissipating in the lusts of the flesh some transcendent energy given you by the Father.

Here comes the mission of the Holy Spirit. When you ask in the silence of Spirit to be shown why you do not manifest the powers that Jesus of Nazareth did, the Holy Ghost will in some way reveal to you the lack. How that revelation will come about no one can tell you. But if you are patient and trustful, you shall be guided and directed so that all the links in the chain of your being shall be brought together and harmoniously joined, and the Son of God revealed.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

"For, behold, the darkness shall cover the earth,

and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

The world is changed from the plane of causes. We may speak to men forever about changing their habits, but if we do not change their thoughts the habit will remain. Therefore we must co-operate with the invisible thought realms to make an impression upon them. We can only permanently change men's views by spiritually communing with them. Error can be more easily overcome by the silent power of thought than by noisy speech. Argument most generally intensifies inharmony and fixes men more firmly in their errors; it prevents them from seeing the truth.—*World's Advance Thought*.

"You may have all the intellectual information this world can give, but if you have not the soul knowledge you are pitifully ignorant. The mind that is impure and mammon-absorbed is easily shattered. The memory of the soul only reveals itself in truth, for it only retains reality."

SOME OBSERVATIONS BY THE WAY

EDITH A. MARTIN

"Out of the abundance of the heart the mouth speaketh."

"I create the fruit of the lips."

"A man shall be satisfied with good by the fruit of his mouth."

"The true hierophant of the mysteries of God is Love."



IN the early days of the teaching of New Thought great emphasis was placed upon the power of the word to change conditions. We continually quoted: "Without the word was nothing made," and proceeded to "hold thoughts" and "make statements."

The results were not altogether satisfactory. Occasionally we would have surprising demonstrations; but more frequently we had failures, or at most only partial success.

Then we were told that it is not simply holding thoughts, but deep concentration that brings results. And we concentrated—spent hours in the endeavor to whip the mind into subjection. We were well on the way in concentration when one arose with the statement: "Jesus Christ said, In my name will the Father send the Holy Spirit." Of course, we all wanted the Holy Spirit "which should teach us all things," so we fitted our concentration to the name Jesus Christ until some other one arose with the cry: "The use of the name Jesus Christ is a dangerous practice. It brings one into all kinds of trial and tribulation and sorrow."

Then along comes another with the statement that "concentration sears the brain and we burn out and become wrecks"—and Emerson and Ruskin are held up as telling examples.

It is not concentration, but "*looking*," we are told. Seeing things in the mind's eye.

Each one who arises with herald cry, saying, "Not

that, but *this*," is looked upon by the great mass of people as a veritable Moses to lead us into the promised land. And we tag along only to find that we do not get into the promised land; and that the leaders themselves, like Moses of old, do not "enter in and possess the land."

Now, where are we at? What is the matter? Why are we forever on "Jordan's stormy banks"? Why do we not cross over and "possess the land"?

For more than twenty years I have been mostly a "looker-on in Venice," listening and reading and watching and trying to put in practice the different theories which have been propounded from time to time. Never having been accused of originality, I have tried to get all the good that I could out of the original ideas of others.

Now I am giving my "observations by the way," and the conclusions that I have arrived at from these observations.

Firstly: I think all the theories are true.

Secondly: I think that while all are true, they are none of them all the truth.

Thirdly: I think that the unification of all these theories may bring us nearer the full truth.

I have tried to practice each with as little prejudice toward the others as possible. And I have obtained results—good results—from each, but not the result I was working for.

Philo, the Jew, said: "Contemplation of the divine essence is the noblest exercise of man; it is the only means of attaining the highest truth and virtue."

Plato said: "The divine eye of the soul is better worth training than ten thousand corporeal eyes."

Rusbrock said: "What we contemplate, that we are; for our mind, our life, and our essence are simply lifted up and united in the very truth which is God. Therefore in this simple and intent contemplation we are one life and one spirit with God."

There has always been a note in the higher metaphysical teachings sounding for visualization. Those whose

ears are open freely to receive cannot fail to have detected the increasing volume in that note during the past few years.

Hegel, the German philosopher, says that vision precedes thought.

If what Hegel says is true, then we must have a perfect vision.

If what Rusbrock says is true, then we must decide what we wish to be like and contemplate it.

Then "A man shall be satisfied with *good* by the fruit of his mouth."

Now are we contemplating the "Divine Essence" or are we contemplating the sins and wickednesses of the world? Are we keeping "the Divine eye of the soul" fixed upon the Divine, the Perfect, or are we keeping it upon the mortal, the imperfect? Our thoughts will run along the line of the image we keep before the mind's eye.

So long as we keep the eye focused upon the appearances around us, we are going to keep the thoughts running on those appearances.

"I create the fruit of the lips."

Then do you not see that the only way to change appearances is to change the fruit of the lips? or the thoughts? And as thoughts depend upon images, we must remake our images.

Who has not had times, when giving rein to his imagination, of imagining himself in entirely different circumstances and conditions? He suddenly feels himself capable of doing greater things than he has ever accomplished. He lets his imagination go. He builds his "Castles in Spain." He sees himself realizing his ideals in his imagination.

Then as suddenly he flings out: "Pshaw! I am letting my imagination run away with me! I must come down to earth." And he comes down to earth. Having built his "Castles in Spain," he needs to transport them to the United States.

How does he do this? By keeping his picture, his

image, in his mind's eye and giving descriptions of it, claiming the promise: "I create the fruit of the lips."

Is he to neglect his everyday duties and spend his time dreaming? No! He is "to do with his might what his hands find to do," while still keeping the picture bright and clear before his mind's eye.

A Hindu Swami once told me this story of concentration: "An old man who wished to become a Swami, was training himself in concentration. The noises from the neighbors and from the street so distracted him that he built a small hut in the forest near a stream of water. When the day's duties were done he would repair to his hut in the forest for his concentration. He would no sooner get his mind quiet for his work than he would hear a tinkling sound which came near to his hut and then passed away again. After a time it would come and go again, this same tinkling sound. He was greatly disturbed by it. After some nights of distraction he decided to learn the cause. Upon investigation he found that the sound came from the bracelets and anklets of a beautiful woman who came to the river each night to meet her lover. He had her arrested upon the plea that she came to meet a man other than her husband. After he had told his story she turned upon him and said: 'Had you been as much in love with your God as I was with the man I came to meet, you would not have heard the tinkling of my bracelets.'"

There you have the secret of concentration. Be in love with the thing you wish to concentrate upon and there will be no seared brain nor wrecked body. The lover finds little difficulty in thinking of his sweetheart while he is attending to his daily duties. So we can love our ideals while doing our daily tasks. Jesus' two commandments, "Love God" and "Love your fellow-man" are the key to all possessions.

"Delight thyself in the Lord, and he shall give thee the desires of thine heart."

Those who tell us to concentrate upon the name Jesus Christ, and those who tell us that it is a dangerous

thing, may both be right. They make no distinction as to the image we are to hold in mind. Are we to image him on the way to the crucifixion or on his way to the ascension?

You see it makes all the difference in the world what the picture is that we hold in mind and describe and contemplate and bring forth in our lives.

If we see "the man of sorrows and acquainted with grief" we will probably become men of sorrows and have a near acquaintance with grief. But if we image him as the glorious, triumphant Christ Jesus, who has overcome, we will be of good cheer and be gloriously triumphant.

"Delight thyself in the Lord, and he shall give thee the desires of thine heart."

If we desire beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness; we must see beauty instead of ashes; joy instead of mourning; praise instead of despondency.

Now who will practice turning away from all outward appearances and with great good cheer fix the mind's eye upon the glorious, triumphant Christ Jesus, and describe him in the highest terms of praise our language permits? Not the "Man of Sorrows" but the "Man of Cheer," glorious, triumphant, knowing himself to be one with the Father!

Humility is that line of conduct which is a mean between overbearing pride on the one hand and abject servility on the other, as economy is the middle term between extravagance and avarice. It is the crown of nobility, a ladder to honor and a means of procuring love and esteem. A wise man was once asked whether he knew of any good which is not coveted or any evil which deserves no mercy, and he said: "Yes; they are humility and pride."
—*Arabian Proverb.*

There is no grace in a benefit that sticks to the fingers.—*Seneca.*

THE TRUE CHARACTER OF GOD

Lesson One, Part Two, of the Unity Society Correspondence School Course, written by

MILDRED BEATTY PIERCE,

a student



LET us start with clean slates our study of the true character of God. We must agree to be earnest, honest and brave; earnest in our endeavor to think clearly, honest to acknowledge and analyze our thoughts; and brave to let go any error thought which we may cherish because of previous education or environment.

We do not wish to assent blindly. Each must experience the Truth for himself. All real knowledge comes from within, not without, and spiritual truths must be spiritually discerned. Still we wish to be able to present the Truth to others as well as to declare it for ourselves. To this end we must know what we really do think, and seek to express plainly and positively our God Idea.

Have you ever tried to express in words your idea of God? No. Why not? too hazy? too indefinite? language inadequate? It is true that words but half clothe thought, but a greater barrier than any limitation of expression is the restriction of befogged-thinking. It is our wish to so thoughtfully study the Science of Spirit that, step by step, the Truth will unfold and that so clearly as to come within the grasp of the most undeveloped, and appeal invitingly to the most unawakened. When we assume this willing attitude, earnest in desire to *know*, the Spirit within, unhindered, quickens all our powers and illumines our understanding.

Now, we all admit that there must be some answer to the myriad manifestations which we call "Life," "Nature." It matters not how we designate it—Supreme

Intelligence, Divine Mind, First Cause—whatever term for you best expresses the Origin of All. The usual reference to the Creator of the Universe is as God. What is God?

We must have a care how we word our definition. The little article *a* is a stumbling-block over which we trip into form and limitations when we would express the *Formless*, the *Limitless*. Mark the distinction: God is Spirit; not *a* Spirit. God is Being; not *a* Being. Grasp the idea of *wholeness*, *allness*, *oneness*. God is all—not a part or some, but *all that is, is God*.

To say that God is Spirit, Being, Mind, Law, Principle, is to express the many approaches to an understanding of the God Idea. These terms are not strictly synonymous; rather are they interchangeable to indicate the varying aspects of Divine Identity. Water is water, whether we identify it as ice, snow, hail, frost, steam, mist, rain. It depends upon the zone and latitude in which we dwell whether we are able to recognize only a few or all of these as forms of the element water. According to the plane of our habitual thought and experiences do we recognize the various presentations of the God Idea. It is through the power of the quickening Spirit that we grow into a fuller knowledge and understanding of the Infinite.

To contemplate God as Being, is to open our minds to the knowledge that the essence of all life manifestations is God—the *you* of you; the *me* of me, the Ever Present *I Am*.

To think of God as Principle is to recognize the fixed fundamental of all Truth, without the limitations of time, space, or supply; inexhaustible, always available, unailing.

To think of God as Law is to appreciate the harmony and order which govern all Truth demonstrations.

To think of God as Divine Mind is to grasp the truth that all ideas of life, love, beauty and abundance are God Ideas.

To thus meditate, with open mind and willing heart, brings the knowledge that God is Spirit, Being, Principle,

Law, Mind, Ever Present, All Knowledge, All Power.

The faulty pronouns mislead when we try by their use to explain the true character of God. To refer to God as he, his or who, intimates the form and limitations of a person. God is personal, but not *a* person. God is not personal in the sense of a remote being with supreme prerogatives—one to be moved by our importunities to bend a flexible will; to change seeming injustices; inscrutable destinies. But, God is personal to each of us, the Indwelling Spirit—the very essence of our being, life, intelligence; the quickening Spirit of love, knowledge; the power which individualizes us. God is closely, intimately personal, the Ever-Present Spirit within, without, all around about us; the source of all power, wisdom, supply. God personal in this sense, we designate the Father.

God is the Great Creator—the Generative Power established in all things. From this power evolves the countless manifestations of the universe. God is the Life and Intelligence pervading and permeating all creation. Everything thinkable, everything knowable, is expressing God. When we so recognize God in all things about us the whole world becomes illumined with a new understanding of our relation to things, to each other, to God! We claim a kinship with all creation—a kinship which proves a kingship! A tree is to us no longer merely a stick of timber; it is God's idea expressed for use and beauty; the stone by the wayside is no more regarded by us as a cold insensate lump, for we recognize the God idea expressed therein; the stars above, the dust beneath, the beast, the man—all are of God; drawing upon the One Source to express life after their varied types. So comes our understanding of God immanent in the universe, and our kinship with all—our kingship with God.

When we have thus studied God as the Supreme Power manifest in all the universe, we realize how God is All Power—Omnipotent.

When we contemplate God as Divine Mind, we can better appreciate that the Source of all Knowledge, all In-

telligence is God; and that all ideas of Life, Love and Substance are God ideas; hence God is Infinite Intelligence, source of all knowledge, and thus we understand the Omniscience of God.

And, when we grasp the God idea as Principle, we can accept the Omnipresence of God as we could not possibly do by trying to define God as a person, a being, limited to form and space.

The principle of flying is the same the world over and worlds beyond. It always has been the same unchangeable, inexhaustible principle, and ever will be. It is available to one and to all, ever unfailing. A man in Boston and another in Timbuktú can draw upon the principle of sustained flight without conflict. Indeed all men, everywhere, might at the same time employ the principle to construct machines of varying patterns, without interference or diminution of the principle.

The principle of flight is not affected by time; the principle is eternal, has ever been and ever will be. It is only man's application of the principle to mechanism, which is recent. Man has but lately come into consciousness of the Divine Idea employed. This illustrates how God as Principle is Omnipresent. God is Supreme Principle, source of all demonstration, everywhere present, at all times unfailing, inexhaustible.

Spiritual things are the real things and for real use—not things set on high or apart for exceptional or occasional demand.

As our minds dwell in our bodies so does the Ever Present Spirit dwell within us. This is the Real Power which enables us to do his mighty works. Through the Spirit we may bring into material manifestation spiritual ideas, and the Spirit dwells within us ever ready to respond to our demand.

God is Divine Mind, Omniscient, Omnipotent, Omnipresent. God is All. God Mind cannot be separated or divided, for God is the One Mind. We cannot say that our mortal minds are parts of God Mind, for to so de-

fine them implies division, separation, apartness. It is a fuller understanding of oneness, wholeness, which we seek. Thinking leads to expression, states lead to conditions, and to regard ourselves as apart or separate from God brings about adverse conditions which work for our undoing. Man has consciousness in the One Mind. This consciousness is the at-one-ment which we seek.

We confuse appearances with the Real, expressions with Ideas, effects with Cause. We must learn to think in rightful terms. Nature belongs to the plane of demonstration. When we would study Nature and the laws which govern her myriad manifestations, we must first rightly classify Nature as an expression of Divine Ideas. We must go back to Originating Intelligence to study Mind back of Nature. We open our consciousness to Divine Truth and endeavor to grasp God's ideas as manifest in Nature and understand the relation of those ideas both to ourselves and the things manifest.

Because man is of God, and because we have comprehended God as Mind, we also comprehend man as Mind, endowed with the power to understand the ideas of the Mind from which man emanates. It is most important to recognize our relation to God—*we are one with God*. With this recognition dawns upon us the possibility of "all things" for us. We acknowledge our kinship and receive our heritage of "like powers." All God's ideas of Power, Life, Wisdom, Love, Substance are not only ours to claim, but ours for use. It is God's desire to express his ideas through us and for us.

If God-like powers are our inheritance, we wish more than the title—we wish to make constant and daily use of them. This we do by making ourselves one with Divine Ideas. When we lift our thought from the manifestation to the plane where it exists as an idea, we are at one with the harmony and order of Supreme Law; we have conscious at-one-ment with God and all manifestation. We must hold fast to the thought that God's ideas may be our ideas for demonstration until the Truth becomes fixed in

our consciousness, and the knowledge deepens, while the Spirit quickens our understanding until we not only claim but know we are one with God.

It was oneness with God which Jesus Christ constantly affirmed as the source of his power. Jesus dwelt in the realm of ideas, and from the Divine Idea of Life he healed the sick and brought the dead to life. From the Divine Idea of Substance he multiplied the loaves and fishes. When we have the Jesus Christ consciousness of oneness with God, we shall do the works that he did. And too, we will understand these demonstrations not as miracles—a changing of the Law—but we shall recognize these works as the perfectly natural harmony and order of Principle in action.

The kingdom of heaven is a condition—not a place; it is *here* and *now*; not *there* and *hereafter*. The kingdom of heaven is a state or states in harmony with God. By our habitual thinking—our state of mind—we bring about a like condition. The progress is from states to conditions. When our state of mind is harmonious with God, when we form ideas according to Truth, then our ideas are God Ideas, and the kingdom of heaven is within us *here* and *now*.

By thoughtful study of the attributes of the Infinite our concept grows. As we study God as Life, Love, Power, Wisdom, Inexhaustible Supply, our understanding deepens, our horizon widens—we are viewing through the high power lens of Spirit.

As it is our Divine Inheritance to create ideas, it is within our power to determine whether we form our ideas at one with or contrary to Divine Mind. To separate ourselves by even the slightest idea from God brings about adverse conditions. To build up a separate consciousness leads to unhappiness, illness, misfortune. God's desire for us is All Good. If we do not enjoy all things desirable, it is because we have employed our inherited privilege to form ideas contrary to God, and the way back to harmony is by forming ideas according to Divine Mind.

THE SCIENCE OF PRAYER

FLORENCE WILLARD DAY



PRAYER and the answer to prayer is governed by the law of action and reaction, impression and response. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Action and reaction presupposes something to be acted upon which is capable of response. This medium has been found to be the fundamental substance of the universe in which all live, move and have their being. It is more commonly known by the name of Spirit, the first Great Cause and Creator of all that is, ever has been, or ever shall be.

This Being, whom we name God, is intelligent life and substance. There is no place where it is not. There is no vacuum anywhere. It is a real, substantial something, not nothing. It is ever present in each and all, never absent or apart from any place, body or thing. This truth must be realized in order to become free from the false beliefs in vacancy and nothingness and the consequent results in lack and insufficiency which follow.

Through faith and prayer comes the perception of this interior presence and reality, which is the origin and foundation of all things, and of which all things are made. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

When this inner substance is recognized it will respond and take form in any manner desired through the concentrated prayer or affirmative word spoken within it. The word is the idea or thought image of the thing that is desired and prayed for.

The creative energy, the Holy Spirit, begins to manifest immediately, after the likeness and in accordance with the character of the image formed in the mind. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." That is, when anything has been formulated by the operation of mind, through the process of thinking or prayer, it has already become a fact in existence, and in due time it will appear in manifested form, in accordance with its kind and nature; if not neutralized or destroyed by doubt, which would cause the mind to act adversely to it by creating thoughts in opposition, and thus hinder its manifestation in answer to the prayer. "All things are possible to him that believeth." "For verily I say unto you that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."

In order to work effectively in creating that which is wanted, through prayer or speaking the word, the mind should be in a calm, clear, passive state, so that the mental image formed be clear-cut and well defined, after which care should be taken to keep the mind in an attitude of quiet and confident expectation. I sometimes think and speak of this attitude of expectancy as pulling on the rope of expectation. A gentle, steady mental pull is maintained until the thing is drawn into visibility. The thing is formulated in mind, then drawn into manifestation by a lively faith, belief in its coming, expectation and desire.

When the law and process are known, then can be clearly seen the reason why steadfastness of purpose and unchangeableness of mind must be cultivated and maintained in order to obtain perfect results through the means of prayer and by speaking the word. The prayer of faith steadfastly maintained, when *righteously* used, is answered and must necessarily be so, as it acts according to an immutable law. This law or principle is as fixed and certain as the law of mathematics, but the problem must be worked

out in accordance with the principle in order to get correct answers. If the answers are incorrect it is owing to failure to understand the principle, and one should apply one's self all the more assiduously to the task of gaining knowledge of the principle involved until it is understood and results obtained accordingly.

Paul in his Epistle to the Ephesians says, "There is one body, and one Spirit, . . . one God and Father of all, who is above all, and through all, and in you all." Therefore, there is nothing at all but God—God and God manifest. One in all and all in One. One Lord and Father (Cause) of all living creatures.

Forms appear and disappear in accordance with the word which is spoken into manifestation, but the living substance, the eternal Principle of Being back of and within the forms, of which they are a manifestation, changes not. There is but one Source, one Foundation, one Life, one Substance, one Will, one Power, one Mind, one Self, the *I Am* that *I Am*, the Self of all selves—the Universal Self, the one God and Father of all.

There is nothing outside of or apart from him. There is none other to manifest or to be manifested; therefore, from the standpoint of oneness or unity, *all is Good*. As God is omnipresent, and there is none beside him, the Good must be omnipresent, and there can be nothing but Good; nothing but God and himself in manifested form. To know this is to be made whole; to obtain health and happiness.

This knowledge, when once attained, overcomes the belief in duality, there being two powers in the universe, good and evil, and the consequent sense of separation which this belief entails. The atonement (at-one-ment) is made through the conscious realization of God as being the one and only Supreme Power, and through giving power to him alone, not separating that one power into good and evil. The highest office of prayer is to enable souls to gain this realization. Through aspiration the attention is raised to the plane of consciousness where the Truth is to

be found, and there the connection with God, the Universal Consciousness, is made, and the mind illumined by the Sun of Righteousness, the Truth which sets the soul free from all the delusions of the sense consciousness which holds it in bondage to the false and unreal, from the standpoint of Truth and Reality.

POSSIBILITIES OF FAITH

KATE S. ALLEN

Have faith in God.—Mark 11:22.

We are saved by faith.—Eph. 2:8.

Jesus is the author of our faith.—Heb. 12:2.

We live by faith.—Gal. 3:11.

Justified by faith.—Rom. 5:1.

Healed by faith.—James 5:15.

Sanctified by faith.—Acts 26:18.

We walk by faith.—II Cor. 5:7.

Stand by faith.—Rom. 11:20.

Are strong in faith.—Rom. 4:20.

We are kept by faith.—I Peter 1:5.

Are established by faith.—II Chron. 20:20.

By faith we work miracles.—Gal. 3:5.

With faith all things are possible.—Mark 9:23.

Without faith it is impossible to please God.—Heb. 11:5.

Faith is the substance of things hoped for.—Heb. 11:1.

We are commanded to stand fast in the faith.—I Cor. 16:13.

Till we all come in unity of the faith.—Eph. 4:13.

That Christ may dwell in our hearts by faith.—Eph. 3:17.

There seems to be a consensus of opinion of the best thought of the age that faith is Substance.

Faith is the key that unlocks the treasure house of the universe.

Faith cures disease, clears the understanding, gives the losing cause its final triumph.

Life is won only by ceaseless faith, and the good of yesterday is made stronger if you achieve it anew today.

You can keep faith only as you can keep a plant, by rooting it into your life and making it grow there.

Cultivate faith and trust in the wisdom and power of God.

Optimism is the faith that leads to achievement.

The larger our faith in the unseen, the more we shall see in the seen.

Faith is like the wizard's flask—the more you pour in, the more you pour out.

When in any undertaking we put our main dependence and trust in an individual, and not faith in the Supreme Power, we are off the main track of success.

Take a mental attitude of faith toward what you desire, and employ the language of faith and not of fear.

Most of our resentments dwell in our hearts, not because of any present claim to be there, but simply because having once found entrance they have never been put out. Most of our enmities are old-timers, owing their existence now to the fact that pride will not let us admit that they never had any right to exist at all. If hearts, like homes, had their periodic house-cleaning days and burned up the rubbish, how much easier life would be!

Give and receive.
If we would have,
First we must give:
God has ordained
He who gives most
Nothing has lost
But double has gained.—*Whittier.*

In this world it is not what we take up, but what we give up, that makes us rich.—*Henry Ward Beecher.*

EYESIGHT

MY EXPERIENCE IN ITS DEMONSTRATION

R. C. DOUGLASS



N optician, observing my spectacles, and with an eye to business, asked whether astigmatism were a feature of my visual imperfection. After scientific tests carefully made, he triumphantly exclaimed, "Yes, you have got it bad."

Not desiring any more spectacles, for I was becoming heartily tired of them, and only wishing to banter with him a little, I asked, "What is astigmatism? Is it not a mental condition, some state of mind outpictured in impaired vision? Isn't its origin in thought, which lies back of manifestation?"

"No," said my scientific friend, who thought he knew it all, "you were born that way; it is congenital."

"Well," said I, "whether congenital or acquired, its origin is in the creative activities of thought, where all conditions originate, and that being the case its remedy must be found there in the correction of that thought." Much embarrassed at my remark, with a laugh and blushes, he gave me up as a hopeless case.

From the human standpoint, the increase in the number of people of impaired vision is becoming alarming. Students are every day becoming myopic in vision as a result of what is properly myopic thought. The seat of the difficulty is deeper than spectacles reach. Nearsightedness indicates myopic or constricted thought. In our school training constricted thought is cultivated; there is not sufficient diversity; pupils are generally required to fill up the school hours in close application to books, pinned down as to a definite point for long hours. Soon the eye becomes weary, and the book is drawn nearer unwittingly. A habit is formed and constricted thought ultimates in con-

stricted vision, myopic thought in myopic vision. As by retrospection I examine my own case, this seems to have been the process by which the early impairment of my vision was effected.

Now there must be a mental remedy for this creature of mental causes. What is the remedy? The homœopathic law of "*similia similibus curantur*" is never the treatment for the overthrow of error. Error can never destroy error. "Two wrongs never make a right." The attributed allopathic, "*contraria contrariis*," must be the radical treatment to destroy the fruits of error. You must "destroy opposites with opposites." Only light will destroy darkness; only good will destroy evil; only reality can banish unreality from consciousness. Truth is omnipotent and infallible. Error has only the degree of power we give it; it has no other power.

As in the treatment of other diseases, we must strike at the root of the matter, and destroy the thoughts which have resulted in the manifestation; and results must be as faithfully brought about as with any other form of error's outpicturing, for this myopia is no less a manifestation of error than is indigestion or rheumatism, and may be overcome in the same way, under the same law.

But what is the insidious error thought which I am to destroy or overcome, and what the true thought which I am to substitute for it? Through functioning in the mortal consciousness all my life I have erred in my judgment of myself. I have thought myself a material being. Yet I now know that all being is spiritual. Since I am a spiritual being, I am not subject to changing conditions, liable to receive damage by close application to study. From the standpoint of the spiritual, it is false to say that my eye is too convex, or that it is astigmatic, lacking uniformity of convexity. It is my thought that has been astigmatic. To believe error to be truth, or partly true, is astigmatic thought. I have not clearly defined ideas of Truth. I have been looking through astigmatic thought instead of astigmatic eyes. My thought of Truth has been lacking in *true*

sphericity. Consequently I have seen just as I have thought, and my eye has partaken of the same way of seeing. I must reform my thinking if I would reform my seeing. I must go to the cause. I have hearkened to the insidious lie of "Nahash the Ammonite," which is continually seeking to "thrust out my right eye" (I Sam. 9:2), Spiritual Perception, so that I may not have clear understanding of Truth, for true sight is spiritual—the perception of Truth. Perfect vision is spiritual understanding. It is proper to observe here that "Nahash" (*serpent*) in this allegory stands for the same "serpent" that the Eden allegory presents, namely, the thought of *sensuality*, which is the most common cause of impairment of vision. The root thought is deeply innate in the race consciousness, even if not prominent in the individual consciousness. Nothing so vitiates the spiritual life and dims the perceptions as sensual thought. These "Ammonites" must be destroyed from consciousness. Only the "pure in heart *see God*" *with clear spiritual vision*. This is the most important point of all in this demonstration. The consciousness must be purified, clean and pellucid in order to perfect spiritual sight, the all-essential step to be gained.

My learned friend would have me understand that this external visual organ is too sharply convex, and that this convexity is lacking in uniformity, the lateral diameter being greater than the vertical, which he must correct by concave lenses so ground as to straighten the rays of light passing through them, or rather to correct the refraction of rays, which are too much or too little refracted by the unsymmetrical cornea of the eye.

To adjust lenses to my eye is to perpetuate the claims of error, and to continually emphasize those claims to my already false consciousness, and deepen the veil of obscurity before my spiritual vision, thus rendering my case the more hopeless as time goes on. Do I really want to continue the use of these glasses, when they are Nahash's instrument to "thrust out my right eye" of spiritual percep-

tion? No; it is time to call a halt to "mortal mind," rather than truckle to it by taking its so-called remedies, which *never cure* but only emphasize its false claims until I become so deeply involved in error that I *prefer error to truth* ("Men love darkness rather than light, because their deeds are evil"). Bear in mind, my optical wiseacre with all his skill and wisdom *never once even hints at a possible cure or correction of the defective organ*. He cannot do that! Oh, no, he can only straighten or modify rays of light! He cannot straighten or modify the organ at all! Shall I take his prescribed remedies, which only perpetuate a false claim of which I am already tired and from which I seek deliverance? Shall I allow him to use my eyes as a laboratory for fixing rays of light, which in themselves are all right? Oh, no, it is my astigmatic and myopic thought that needs correcting, not rays nor even eyes. I must throw my salt into the spring source if the waters of Jericho are bitter (II Kings 2:21). Only in this way can the river of manifest effects be true and righteous. I need wisdom. Where is the prophet who can teach me wisdom? The prophet who can bring me salvation ("salt") is within; I must listen to this prophet of the Lord, the eternal Christ who "bringeth salvation," who "restoreth my soul." Thus the full remedy is at hand—it is within; I am without excuse; I must see myself from my divine side, as God sees me; see myself a Son of God, with all the perfections of a Son of God—this is what I am in my inmost being. *Therefore perfect sight is already mine as a perfect Spiritual Being*. There is no blemish in God nor in his Son. "He that formed the eye, shall he not see?" Who formed the eye but the Divine Son within? Who sees but the same Divine Self, the unblemished Son of God? Who has power to obstruct the Divine One in his seeing? In fact, I am a spiritual being in a spiritual world now, and as such must be able to see all things spiritual and accurately symmetrical; for "the earth is the Lord's and the fulness thereof." There is no deformity or inharmony anywhere.

In true understanding there is no room for warped or astigmatic thought. So long as I "abide in my Father's house" of spiritual realization the Father says to me, "All that I have is thine"—every perfection. By true understanding, by the perfect perception of harmonious, symmetrical Truth as the real status of being, and by the denial of every astigmatic error thought, and by continually abiding in Truth I shall be able to look all things squarely in the face, seeing all things clearly without astigmatic thought or astigmatic vision. While I looked through blurred and distorted thought, I saw all things blurred and distorted, after the pattern of my thought. So I must proceed to correct the error subjective in myself—I must "cast the beam out of my own eye"—see clearly within it I would see clearly without. To see as through the eyes of Divinity is to see truly and without myopia or astigmatism.

Truth is not in time nor space—neither too near so as to make me myopic, nor yet too remote so as to make me presbyopic. *It is.* "Say not in thy heart, who shall ascend into heaven to bring Christ down, nor who shall descend into the deep to bring Christ up. . . . It is nigh thee and in thy heart, the word of Truth." Truth is not a something to get or acquire. It is not even a something. It is Divine Principle, unchangeable and ever present, not to be sought, but to be recognized and realized in all its perfection. Therefore, in Truth, omnipresent, without variableness, nearness or remoteness, there can be no astigmatism, no myopia, no presbyopia, no hypermetropia, or any otheropia of the whole category of false claims. They are a part of the hallucination of mortal thought in the dream of illusion. I have nothing to do with illusion. I am Being, and as eternal Being, belong and exist in the realm of reality, where *all perfection eternally is.* In this "strong tower," in this "secret place of the Most High," I now choose to abide, and realize that "*all is good,*" that every perfection is mine now. Had I at all times this understanding, there could have been no acquired myopia;

had my parents fully understood this truth, there could have been no congenital myopia. On me alone rests the responsibility of continuing to manifest what I now see clearly to be only error, falsity, illusion. I now firmly repudiate it and relegate it to the realm of the false and the unreal. I cast out the lie of the astigmatic thought, and affirm perfection of Being, perfectly square and clear perception of Truth, and claim the right to manifest all this implies.

Those spectacles! *they are an offense unto me*, because they emphasize and perpetuate error, and thus hide the truth of being from my consciousness; and, besides warping vision, with consciousness clouded, they lead me into interminable labyrinths of error. I must be rid of the whole combination; and if these spectacles are the stumbling-block by which error is perpetuated, and by which I am led into interminable mazes of error, then *I throw them to the dogs*—away with them (throwing them away). They shall never stand in the way of my understanding of Truth, and of my ultimate attainment to the manifestation of the Sons of God. Truth is full-orbed, symmetrical, omnipresent. Understanding is perfect perception of Truth, which is true sight. With true sight in realization I cast out all myopic and astigmatic thought, and find there is no myopic or astigmatic vision. I am no longer in bondage.

This reasoning was first entered upon as a sort of intellectual exercise to see how I stood before the bar of Truth, but before I got through I found myself the prisoner at the bar, under sentence, with no way of escape but through reform and demonstration. The result is an infirmity of forty years is overcome, and I have been a free man ever since.

[EDITOR'S NOTE.—The foregoing was written in January, 1901, and the demonstration had taken place six years previous. When Mr. Douglass last visited this office, in June, 1912, he read his Bible on the platform without glasses.]



BIBLE LESSONS

BY CHARLES FILLMORE



LESSON 4, OCTOBER 27

WANDERINGS IN DECAPOLIS.—Mark 7:31-8:10.

31. And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

33. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

1. In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them,

2. I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:

3. And if I send them away fasting to their homes, they will faint on the way; and some of them are come from far.

4. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place?

5. And he asked them, How many loaves have ye? And they said, Seven.

6. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.

7. And they had a few small fishes: and having blessed them, he commanded to set these also before them.

8. And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets.

9. And they were about four thousand: and he sent them away.

10. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

GOLDEN TEXT—*He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.*—Mark 7:37.

All physical acts are first performed in the mind. The strongest man in the world, Sandow, said in an interview: "It is in the mind—all a matter of mind. The muscles really have a secondary place. A man with strong concentration of mind will develop quicker in the quality of his muscles than will he who cannot concentrate his mind upon the matter. The whole secret of my system lies in concentration of mind." This testimony from a man who is a muscular giant, is important because of the emphasis he puts upon the mind as the source of power.

But the mind does not necessarily have to confine its working power to fleshly muscles. A magnet the size of a man's arm will lift as much scrap iron as twenty men, when it is charged with electricity.

Metaphysicians find that there is an energy even finer than electricity through which the mind acts—they call it Spirit. When the mind concentrates upon Spirit there is an inflow of this finer force, and the whole man, spirit, soul, body, is charged like a magnet.

In the lesson today Decapolis means "Ten cities." In the symbology of the New Testament a city represents a nerve center. Jesus withdrew his attention from the outer centers (borders), Tyre and Sidon, and concentrated upon the "midst," Decapolis. These ten centers are of the soul, and when lined up by a developed mind exert great power.

Deafness is usually caused by inability of nerves in carrying sound waves. Back of this is the mind that prevents the natural inflow and outflow of universal life. Continuous thought about self and selfish interests throws the life force to the nerve centers and they become clogged.

The blood and serums are congested in the mucous linings, and medical men classify the various conditions that arise as disease. The remedy for such is a quickening of the life flow in the body, and opening of the mind to Truth.

Jesus may have treated the deaf and dumb man just as described in the lesson. He had purified and raised to a high rate of vibration all the elements of his organism. He was like a highly electrified magnet, which could impart its power to other magnets in a state of partial inertia. Energy flowed from his finger tips and his saliva was a quickening, purifying serum. When he had set going the physical machinery of hearing and speech, his next and most important move was to impart the consciousness of Spirit, which he did. "He looked up to heaven, he sighed, and saith unto him, Eph-pha-tha, that is, Be opened."

Jesus is still with us, doing his mighty works. "Lo, I am with you alway." We must have faith in the spiritual power of our minds, then the way is opened for the healing of our deafness and dumbness. We should all be hearing the voice of the Spirit and speaking the words of Truth. We need this treatment daily until our minds and ears are opened. Enter into the "midst" of your consciousness and quicken the power dormant there. Then throw it out to ears and tongue, saying as you do so, "In the name of Jesus Christ, Be opened."

LESSON 5, NOVEMBER 3

THE SIGN AND THE LEAVEN—Mark 8:11-26.

11. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.

13. And he left them, and again entering into the boat departed to the other side.

14. And they forgot to take bread; and they had not in the boat with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

16. And they reasoned one with another, saying, We have no bread.

17. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve.

20. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven.

21. And he said unto them, Do ye not yet understand?

22. And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.

23. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught?

24. And he looked up, and said, I see men: for I behold them as trees, walking.

25. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly.

26. And he sent him away to his home, saying, Do not even enter into the village.

GOLDEN TEXT—*Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.—John 8:12.*

Like all genuine teachers of Truth, Jesus tried to get the attention of his people away from material things, in order that they might realize the spiritual. He refused to display his power like a necromancer or juggler. He was a teacher of the science of mind, which he could demonstrate at the opportune moment. When they saw not more than one loaf of bread, he told them to beware of the limited thoughts (leaven) of the Pharisees and of Herod. When we confine the Divine Law to the customary avenues of expression, and scoff at anything beyond, we are letting the leaven of the Pharisees work in us. When we allow the finer forces of the body go to fulfill lust and appetite, we are letting the leaven of Herod work to our

undoing. When the mind is raised up through affirmations of God's omnipresent substance and life, we are not only fed, but there is a surplus. This is the teaching of Jesus, and it has always been exemplified by his faithful followers. It is not the outward demonstration that counts, but the increase of substance in mind and body that always follows the faithful application of the law.

There are Pharisees at every turn, tempting believers to do some great thing, like the healing instantly of some well known case in their community, to the end that everybody may believe. Such people are usually sincere in their claims that some such marvelous work will prove a sign to the unbelieving of the power of the Spirit. But every experienced healer knows the futility of such methods to convince people of Truth. Truth has entrance to the mind through the understanding.

The healing of the blind man, beginning with verse 22, seems to have no connection with the first part of the lesson, but it has. Blind eyes represent blind understanding, and the treatment spiritually interpreted will quicken darkened minds. "He took the blind man by the hand and brought him out of the village." Segregate your thought from everyday associations. To the evil minded the act of spitting upon another is an expression of contempt, but to the spiritually minded it is the very reverse. The saliva of a Christ-man can be transmuted into a free energy that will melt away the scum called cataract. Repeated treatments are often necessary because of the density of the thought of darkness and inability to understand.

The Christ-mind, or superconsciousness, exists in all people; the difference between a Christ-man and a natural man is in development. It is really a very easy matter to realize this higher principle if one gives it the proper attention. There must be a daily withdrawal from the common trend of thought. The mind must be lifted up by use of spiritual thoughts and words. Prayer and praise should form part of the daily exercise. The time thus spent will bring great returns, so great that all comparisons

are odious. "What doth it profit a man if he gain the whole world, and lose his own life"?

LESSON 6, NOVEMBER 10

TEMPERANCE LESSON—Hosea 7.

GOLDEN TEXT—*Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them.*—Isa. 5:11.

The subject of temperance cannot be comprehended in the mere abstinence from strong drink. This is the usual meaning and use of the term temperance, however, and nearly all those who make this reform their speciality, confine their efforts to methods that will remove the temptation, and control the appetite. These methods are usually the exercise of will and the recourse to external laws.

Intemperance has a cause lying deeper than appetite—the soul is yearning for something, and this outer craving but indicates the inward lack. So long as there is dearth of soul satisfaction the craving will continue. All reforms that do not go into this subjective side of the question are temporary. Many a man has been healed by mentally saying to him, "Your soul is satisfied with the love of God."

The soul that has no knowledge of the inner sources of life is like one who has great treasures in vaults he has forgotten. When his mind is freshened by one who is familiar with the true law, he begins to look for his supply, and finds it. Then he is living according to the law of his being, and the vague craving that led to outer sources of satisfaction, is done away with.

The intemperance of appetite in many of its phases is healed through this simple recognition of the law. Intemperate eating is accompanied by a craving for stimulants. Excessive meat eating and heavy drinking go hand-in-hand. But the word of the Spirit opens the thought to the living substance at the very heart of the soul, and man forever loses that gross desire, built up by trying to get satisfaction from matter and material things.

A strong desire in the consciousness for a fuller realization of life leads most people to stimulants. The remedy is to substitute the real stimulant for the false. So long as man wants, he will seek the satisfaction of that want in one way or another. If whisky is taken away from the drunkard, and nothing given him in its place, he will continue to crave it. If he be given a substitute, he will transfer his desire to that, for instance, morphine or cocaine. But if he be given the real life element, which is the "more abundant life" mentioned by Jesus, he will find his desire in possession of its own, and both he and his friends will see that it was not evil but satisfaction he was seeking.

The first step, then, in healing the drunkard in ourselves or another is to withdraw all condemnation and censure, and affirm the law of love. There is a very close connection between Love and Life. When we love, and pour out that subtle essence of the soul which stirs the heart-center till it glows like a furnace, we are moving to action the life energies of Being, and a great law of mind equilibrium is fulfilled. "He that loveth another hath fulfilled the law."

A man once testified that he healed himself of drunkenness by saying, whenever the desire for liquor came on him, "I do not love whisky, I love God." Here was a practical application of the law of love to the healing of desire. The sense-man is constantly reaching out for the more abundant things of existence. The Spirit within is constantly saying, "Let the children of Israel go forward." We drink the bitter waters and are bitten by the serpents of sense whenever we try to satisfy through the flesh this inner craving. Soul desire is satisfied only with the higher things. Our desires are from God and must be fulfilled in Godlike ways. This sense-man must be "lifted up as Moses lifted up the serpent in the wilderness."

The minds of those whose bodies are saturated with the lust for tea, coffee, tobacco and liquor, are in darkness. They are asleep in sense thought, which is a state of coma.

Those who are in the light can help them to dissipate this darkness by casting off the "works of darkness." Deny for them that they are mentally bound to the various thoughts that make up the drunkard's world. Say with the conviction of authority, "Awake, thou that sleepest, and Christ shall give thee light."

"Put on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof." These lusts of the flesh are many and they help one another. For instance, it is found by actual experiment that abstaining from meat lessens the appetite for liquors. It is said that there never was a vegetarian drunkard. Meat sets up a fever in the stomach that calls for something to cool it and we drink more than the system needs. There are tea and coffee dipsomaniacs, and their need of healing is fully as great as the whisky drunkards. The word of spiritual satisfaction will also heal these.

LESSON 7, NOVEMBER 17

THE GREAT QUESTION.—Mark 8:27-9:1.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man, to gain the whole world, and forfeit his life?

37. For what should a man give in exchange for his life?

38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

1. And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

When the spiritual *I Am* (Jesus) comes into the consciousness of power and dominion (Cæsarea Philippi), the question arises, who am I in this faculty? In each faculty that the spiritual consciousness enters it takes on a different character, corresponding to the functions of that faculty. This is as it seems to the outer man only—to the Spirit it retains its distinctive character as the pure thought or Son of God—*I Am*. Power, dominion, mastery, has its center of action in the body in the throat, with its reserve force at the base of the brain or *medulla*. When man feels himself master his voice is strong and resonant, but when fear, doubt and inefficiency are in evidence, the voice is weak and thin.

From the viewpoint of personality, man has played many parts, and when he shows his supreme mastery in spiritual power the outer thoughts think he is the incarnation of some great personage of the past. These, however, are like the clothes a man has worn; they are past history, out of service, and a deeper insight must be evolved before he can see himself as he really is. Spiritual discernment is called the eye of faith, typified by Peter. It discerns that spiritual man is Christ, the Son, or Thought of the living God. This is the very truth, and it is the rock foundation of the real character of man. The "assembly" or "church" of Jesus Christ is the aggregation of faculties.

When man realizes that he is a spiritual being, the *I Am* gives to him through faith "the keys to the kingdom

of heaven," or Divine Order, and he has the power in his earthly tenement of binding and loosing, both the material and spiritual realms.

This knowledge of man's Christhood is not readily received by those in mortal consciousness; hence the command to "tell no man."

In order that spiritual man may be supreme in consciousness, mortal man must be crucified. This becomes clear to the inner consciousness as the universal character of the Christ man is revealed, hence the teaching of the necessity of a crucifixion of the man that appears to sense consciousness to have existence independent of God.

The disciples, or faculties of the mind, have been built up largely on the outer plane of consciousness, and they do not understand the necessity of the crucifixion of personality. Peter, especially, rebukes such a proposition, but the Supreme One recognizes his thought as a stumbling-block to that final giving up that precedes the transfiguration. Thus faith in the perpetuity of mortality is a stumbling-block to spiritual development. The loss of this personal life is the only way to find eternal life. The acceptance of this mighty truth takes away the consciousness of death, and reveals the Son of God coming into his kingdom here and now.

LESSON 8, NOVEMBER 24

THE TRANSFIGURATION.—Mark 9:2-13.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3. And his garments became glistening, exceeding white, so as no fuller on earth can whiten them.

4. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6. For he knew not what to answer; for they became sore afraid.

7. And there came a cloud overshadowing them: and there

came a voice out of the cloud, This is my beloved Son: hear ye him.

8. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9. And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.

10. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11. And they asked him, saying, How is it that the scribes say that Elijah must first come?

12. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?

13. But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.

GOLDEN TEXT—*A voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone.*—Luke 9:35.

Matthew says that Jesus went up into a mountain to pray, and was there transfigured. Prayer always brings about an exalted or rapid radiation of mental energy, and when it is accompanied by Faith (Peter), Love (John) and Truth (James), there is such a lifting up of the soul that it electrifies the body; and the raiment (the aura surrounding the body) shines with glistening whiteness.

The appearance of Moses and Elijah represents the two processes through which this picture of the purified man is to be objectified or demonstrated in real life. The first is the Mosaic or evolutionary process of nature, through which there is a steady upward trend of all things. Spencer and Darwin observed this law, and their works are marvels of mental penetration. This evolutionary process is part of a spiritual plan for the redemption of the human race from its fallen state. The other is the ability of the prophet Elijah, or spiritual discerner of Truth, to make conditions rapidly change on the mental plane, to be in due season worked out in substance. Thus we are told in the lesson that Elijah must first come and restore all things. The

mind must first be set right through spiritual understanding, after which comes the demonstration. Peter, proposing to erect three tabernacles, carries out this idea of a substance manifestation for each, but his ideas were vague as to the process, hence the accompanying voice out of the cloud, "This is my beloved Son: hear ye him."

All that we see in our high moments, whether in visions or dreams, are mind pictures, and in the very nature of growth from thought to thing, they must come to visibility. But those who develop their mental powers can dissolve these thought forms and stop their growth, as easily as one crushes a seed in the ground. Thoughts can also be formed and planted in the universal mind-substance. This is what the Master reveals to his disciples, and they are endowed with discernment by the Higher Wisdom, or Son of God, as to how they shall both dissolve and form thoughts. Whoever works in this realm of thought, and is not obedient to the Divine Wisdom, is not safe.

To "tell no man what things they have seen until the Son of man is risen again from the dead," means that we shall not consider these mental pictures as real and talk about them as persons. They represent ideas which can only be understood when they are demonstrated in the risen man.

This process of the submerged Christ coming into life again in human consciousness is of deep metaphysical import, and the disciples are often in the dark as to the meaning of it all, and they question among themselves. But do not become involved in the doubts and fears of your faculties—keep your eye on the Christ of God within, and you will understand all that is written of the Son of man, and what experiences he passes through in demonstrating his Christ-power.

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—*Channing.*

EDITED BY MYRTLE FILLMORE

THE STORY OF LOVIE

Chapter IV

DAWN



IN the glow of the early twilight, while yet "the morning stars sang together," the feathered orchestra of the little wood was a-tune and joining in. To the slender figure standing with bared head, facing the dawning splendor of the unrisen sun, it was as if heaven and earth were uniting in one grand symphony of welcome to the coming day. So full of the beauty and harmony of the morning was the soul of Ned Day that it burst from his lips in a song of praise:

"Oh, blessed Light! Oh, blessed Life!
There is no discord in thy earth or heaven;
Thou art the endless harmony that runs through all.
Thou art the Songster and the song,
Thou art the Giver and the gift,
Thou art the Lover and the loved,
Thou art the Glory and the glorified,
Thou art the Knower and the known.
Thou art the One in all, the all-in-one
Thou art, and thou art God."

The morning held something more for Ned Day than the music of the spheres and the song of birds. He was about to be called to demonstrate the harmony and oneness his soul had realized—for out of the shadows had filed three grotesque little images of humanity and planted themselves where his eyes must fall upon them when he took them from the skies. A moment later and Ned Day faced his problem. Could he, would he, reconcile these

dirty little gamins with the divine beauty and harmony that were pulsating his soul? The question was quickly settled, for Ned Day no sooner beheld these little faces turned up to his than a smile of welcome broke over his countenance, and his voice took on the quality of comradeship as he called out cheerily, "Hello, fellows! You're out early." There came a chorus of "Helloes" in return, and then Pinkey, edging closer, touched Ned softly as if to make sure that he was really flesh and blood, and said, "Me an' Crutches an' Pigeontoe cummed on business, but them nifty words o' yourn landed us. They make such queerness here," and Pinkey's hand went somewhere between his heart and stomach, "and I feel I orter know sumthin'!"

There was a hungry, eager look in Pinkey's face quite new to it. Something had stirred in his soul—the awakening thrill of a new life had swept through his being. There was no half-way with Pinkey. Conviction and action went together with him. Ned realized this and felt the importance of the task before him. The sun was just lifting a golden disc above the horizon. He called the attention of the boys to it with the question:

"What is that great ball of light coming up from the East?"

There was prompt answer, "The sun."

"Where is it coming from?"

"Dunno."

"Were you expecting it?"

"Yes."

"Why?"

"'Cause it allers comes round in the mornin'."

"Why does it always come in the morning?"

It was Crutches answered the question:

"God makes it come."

"Why does God make it come, Pinkey?"

"Search me," said Pinkey.

But Crutches swung a step forward and almost whispered to Ned:

"'Cause he loves us."

"And what do you think about it, Pigeontoe?" inquired Ned of that young worthy.

Now Pigeontoe, like many bigger folks, could reiterate somebody else's opinion better than venture one of his own, and his answer was:

"My grandmar allers 'lowed God done all them things fer folks."

"Well, now," said Ned, "we know the sun does come every morning, and never fails us, and that there could be no warmth or light without it; neither could there be any life or growth. So we are bound to believe the Power that made the sun and keeps it coming to us with the morning must mean good for us. And its name is Good, only people have shortened it to God."

Pinkey flashed down from the log he had perched on. Something new had dawned upon him, and to think was to act with him.

"Oh, Mr. Ned, hain't nobody got no cinch on God then?"

"Why, no, my boy. Doesn't his sun shine on everybody alike?"

Pinkey cogitated a moment, and then answered a little sorrowfully:

"'Twould, but them big sky scrapers and stone heaps don't give no show here."

"Well, Pinkey, it's good to know it's shining anyway, and so it's good for our souls to feel that a great Life and Love belong to them, which outshine the sun and cannot be hidden by sky scrapers or stone walls."

"Be yer meanin' God, and war that what makes the queerness in here?" and Pinkey's hand again sought the region of his stomach.

"Yes, Pinkey, that's just what I mean. It is the everywhere *Good*—God—that gives us the life that dwells in our bodies, and the love that makes us kind to each other, and shines through us in good thoughts and deeds."

"But I hain't good," burst in Pinkey.

"Yes he is, Mr. Ned," chimed in Crutches; "he

never makes fun of anybody, and fights off the boys that bullies me, and brings me up here among the birds and trees where I can have a chance. He's awful good when you know him."

"That's the Great Good shining through you, Pinkey. Be careful and don't shut it out with sky scrapers and stone heaps. Just let it shine."

Pinkey was silent and full of thought. Crutches told how he loved the little woods, and how "it seems like God was a lot closer here than anywhere, 'cepting where mother is."

Through careful questioning, Ned learned that Crutches had once had a nice home, but his father had gone away to the gold fields seeking his fortune, and had not been heard from for several years; and that after living up what he had left them his mother was struggling to support herself and crippled boy by working in a factory. It was plain that Crutches was well born and had a refined and sensitive nature, as well as a bright mind, in his slender little body. When the matter of his lameness was referred to, Pinkey was on the spot ready to explain the business proposition that had brought them out so early.

"Yer see, Mr. Ned, yer helpin' man war a-telling me and Pigeontoe that he knowed you wunst when you's game just like Crutches, and yer cum out o' it all one night; so me an' him toted Crutches down here to find out how you done it."

Ned took in the situation: there was only one thing to be done, his mind and heart agreed upon that; but before he could carry out his plans, these dusty, hungry little beings must be washed and fed.

Janie and Tom, the presiding geniuses of the bungalow, entered into the spirit of the occasion, and in one short hour wrought a wonderful transformation in these little urchins, turning them over to Ned again clean as a whistle, with shining faces and satisfied stomachs. It was as if they had suddenly come upon heaven and the angels, Crutches explained afterwards.

Ned proposed to Pinkey and Pigeontoe that they leave Crutches in his care for the day, coming for him in time to be home to meet his mother.

Pinkey said, "It's a go." And so it came about that the boy listened to the story of Ned Day's healing,* and carried away in his heart the germs of a living faith.

(*To be continued.*)

*See "Wee Wisdom's Way."

WHAT MOTHERS WANT TO KNOW

Helen Rhodes-Wallace, in her little book, "Religious Education for New Thought Children," says:

The child of one to six is in the myth stage of literature. The one imperative is *implicit obedience*. This is to be taught through stories which give contact with life at many points. The myth gives abstract truths in concrete form. It furnishes symbols of moral truths. The first eleven chapters of Genesis are for the little child. Each one is "another story." No mother should be without "Telling Bible Stories," by Louise Seymour Houghton.

Stories widen the circle of ideas, awaken and feed the imagination. All the evils of secrecy, lying, greed and impurity may be put out by stories. Beware during this earliest period of attempting to convey information. Moral influence is the motive required. Do not go beyond the intellectual and moral level of this period. Revel in fairy stories and myths. You are feeding a baby and convey the moral impressions without any hint of moralizing. Never tag a moral to a story for children of any age, it cancels the hoped-for effect. Sink your lesson weighted with a good story and it meets with no resistance. The question for you is, "What emotion do I seek to produce?" Select your stories carefully. Do not invite awe and fear but reverence and admiration for ethical quality.

Teach your child to pray in infancy, not because it is good exercise, but because the idea links the individual soul to the Great Oversoul and initiates a habit of mind

which awakens the highest within a man, and which develops that quality of active faith and expectancy which is prophetic of power and achievement.

The devotional attitude is a psychological necessity for the ultimate forthcoming of the spiritual faculties. Romans 8:19—"For the earnest expectation of the creation waiteth for the revealing of the sons of God."

The following is a re-statement of our childhood's prayer:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
Thy love be with me through the night
And bless me with the morning light."

This implies trust, protecting care, love, peace and joy in the coming day.

The literary material for this period is in the form of myth, fairy stories, nature stories, fables. The child's interests are people, animals, trees. Consciousness of self (me) comes later. The two creation stories belong to myths. Genesis 1-2:4a is a song of the universe and a marvel of beauty and simplicity with the one essential, God creating all things by a loving brooding over the elements. The truths are greater than the facts, *i. e.*, in God we live and move and have our being. Supplement this by adapting Psalm 104. This pre-scientific cosmology is shared by all of the ancient origin stories.

The second creation story, Gen. 2:4b-2; 25, is folk lore. Keep the story uppermost. Genesis 3 is a story of man's separation from God, one of the most symbolic stories in the Bible. No "Fall" mentioned, that is a theological term. No curse on Adam and Eve, the story explains the need to labor. No satan, the serpent is a beast of the field. Just a story emerging from the childhood of the race in answer to "Why." They did not hear his voice, but the sound of his footsteps. Obedience is what God desires. Parallel this literature with fairy stories which illustrate simple justice, cultivate imagination and foster ideals. Nature stories establish a love for all things and

emphasize the goodness of God and quicken the moral sense. Fables teach single morals. Nathan's Ewe lamb. II Sam. 12; 1-7a. Æsop's fables should be carefully selected.

A TREATMENT FOR HARMONY IN THE HOME

Every one in this house wants to do what is right.

We are all peaceful, calm and harmonious.

We love one another.

We feel kindly toward one another.

We have charity each for the other.

We do not notice nor condemn each other's faults.

We are all children of God on our upward way, and by our every thought and every act we each one are trying to help the other members of the family.

We are trying to do the will, and thus prove our doctrine that *God is Love*.—From "*Simplified Lessons*," by F. Harley.

The mother who is willing to study the philosophy of the kindergarten, but is unwilling to take its handwork, is much like the man or woman who, wishing to become an artist, studies beautiful scenery and haunts great picture galleries, but who neglects to learn the technique of his or her profession.

Take, for example, the advantage it is to a woman who has any dealings with children, to know how to improvise toys to suit the occasion. It gives to the mother, kindergartner, or nurse who is thus equipped, not only the power to amuse and entertain any child with whom she may come in contact, but it helps her to make his play-world more real to him, and this causes him to enter more heartily into his play. He thus gains the habit of entering heartily into whatever he undertakes. The value of this habit can hardly be overestimated.—*Elizabeth Harrison*.

"Godliness with contentment is great gain."

BABY CLOTHES

[Republished by request.]

Oh, we who are making baby clothes
 For a hope which will soon come true,
 Do we take the pains with the works of our heart
 As with that which our fingers do?

For, as we fashion the garments small,
 With seam, and hem, and fell,
 Our thoughts, be they careless, sad or glad,
 Are shaping a life as well.

We are helping God this gift to make,
 Which a blessing or sorrow may prove;
 He gives us the fabric new and clean,
 We fashion it with our love.

How careful are we that our hands be clean,
 When we work on the garments white;
 Do we pray that the heart keeps true its trust,
 And our thoughts be clean and bright?

The clothes, at most, will soon wear out,
 The thoughts remain for aye;
 The clothes may be washed, if stains we see,
 The thoughts are there to stay.

"Is not the life more than raiment," He said,
 Who unclothed in a manger lay;
 Whose life was so holy and pure a thing,
 He gave it to show us the way.

Then our heart sings, as our fingers fly,
 A tune so pure and bright,
 That the baby heart may be happy and glad,
 And pure as these garments white.

And when many years have passed away,
 And the work of our hands is gone,
 We will gather a harvest rich and rare
 From the seeds that our hearts have sown.

—*Helen Louise Featherstonhaugh*, in *UNITY*, 1895.

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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CLASS THOUGHT

October 20 to November 20, 1912

Held daily at 9 p. m.

*I have touched the hem of His garment and am
made whole.*

PROSPERITY THOUGHT

October 20 to November 20, 1912

Held daily at 12 m.

*The All-Providing Substance of Spirit is every-
where present. I mold it with my thought
and make it tangible with my faith.*

PROSPERITY THOUGHT

The All-Providing Substance of Spirit is everywhere present. I mold it with my thought and make it tangible with my faith.

A good observer of the ways of manifestation has said, "We are always negative to that which we watch. It melts down our old ways and seats itself within us."

To fully appreciate this statement needs careful consideration, else we miss the wonderful law it embodies, namely, that the ideas to which we lend our attention are shaped by our thought and made visible by our faith.

This being the law of expression, the eyes of our mind must watch steadfastly the shining patterns of Divine Ideas to embody them in our lives.

Some have watched the idea of Wholeness until it has unseated all their ailments, and enthroned itself in them as health and strength.

Some have steadfastly held the possibility of Joy until it became a glowing reality in them.

Some have centered their attention upon Peace until her white presence has enfolded every purpose of their lives.

Some have held before them the idea of Love until all feelings of distrust and hatred have given way to the activity of loving-kindness.

Some have longed for Wisdom until meagerness and inability of intellect have given place in them to genius and intelligence.

We are asked in this month's Thought to hold ourselves receptive to the idea of the All-Providing Substance, and to watch it until all the old thoughts of lack and poverty are melted down, and we are established in the abiding consciousness of inexhaustible Substance and Supply.

The success of our demonstration will depend upon the faithfulness with which we apply this law.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

"I have touched the hem of his garment and am made whole." This is an affirmation of faith. When the woman, diseased for twelve years, came with the throng to Jesus, she said within herself, "If I may but touch his garment, I shall be whole." Thus she expressed in thought her faith, then gave that faith full expression by reaching forth her hand and touching the hem of his garment. Immediately she was made whole. Jesus was conscious of her touch of faith and, turning about, said, "Who touched my clothes?" The disciples said to him, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But Jesus knew the difference between the jostle of the curious crowd and the touch of faith, and he looked upon the woman and said to her, "Thy faith hath made thee whole; go in peace, and be whole of thy plague."

On another occasion, Jesus said, "If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." In both of these instances faith is shown to be a power so great that even a very small grain will accomplish great things. To "touch the hem of his garment" symbolizes a very slight conscious connection with the great healing power of Jesus. But the merest mind touch makes whole. Even those who feel themselves weakest in faith may say with assurance, "I have touched the hem of his garment and am made whole." The union having been made between the individual mind and the Universal, by faith, the healing wholeness of the Christ-Mind has entrance to the consciousness of the individual, and health results.

* * * *

We cannot explain to you how the seed of man is transmuted into the pure spiritual substance that renews

mind and body any more than we can tell you how the food you eat is changed into nourishing substance. But we know the process. It is the power of the Word quickening and transforming an apparently material substance into a vitalizing, life-giving energy. Continence is a step in the process, but that alone does not accomplish the change. The Word of Truth must be spoken in sincerity, earnestness and faith, and when it is so spoken, it enters into the seminal fluid with a quickening power that makes of it a spiritualizing force in the mind and body of man.

First, give yourself, spirit, soul and body, to God, in a very definite consecration. Ask for and claim the purity of the Christ-Mind. Daily give yourself to prayer and meditation and speak words like these:

"My spirit, soul and body are consecrated to God. I live and move and have my being in the purity of the Christ-Mind. The desires of the flesh have no dominion over me. The quickening Word of Truth enters into me, and I am made a new creature through the transforming power of the Word. The organs of my body are now redeemed from generation, and dedicated to God in the regenerate life. All the seed is now transmuted into life-giving energy, and I am uplifted in mind and body."

* * * *

Your desire for beauty is good, but as you grow in the knowledge of the Truth, you will perhaps find that your ideas of beauty will undergo a change. Character is the real beauty. The doll-baby type does not appeal to you after you understand "the beauty of holiness." Do not think too much about appearances. Isaiah, in prophesying of Jesus, said: "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him." This was true of him at one stage of his development as the Christ of God, but later he was transfigured and the dazzling glory of his countenance and raiment was such as could not be compared with the beauty of the natural man, even at its best.

Whatever is written of Jesus the Christ is true of us

when we come into the Christ consciousness, so that we find the Scripture most practical and helpful to us when we apply it to ourselves. While Christ is being "formed in us" he is "without comeliness," because in the transformation from sense consciousness to spiritual consciousness, the old states of mind and their body structure are torn down, and the "new man" is "put on" gradually. There is no special beauty at this stage. A house while being remodeled is not attractive. But "when he shall appear [be made manifest] we shall be like him," and shine with the glory that Jesus expressed on the mount of transfiguration.

So do not be misled by appearances. The beauty boasted of by the natural man shall fade and wither, but they that wait upon the Lord shall renew their strength and life and vigor, and shine in the eternal beauty of wholeness.

* * * *

You demonstrate prosperity by an understanding of the Prosperity Law and faith in it, and not through appealing to the sympathies of others, trying to get them to do something for you or to give you something. Faithfulness and earnestness in whatever you do will go far toward bringing you success.

* * * *

It would perhaps be unwise to say that the soul is not fed at all from the food we eat. In the process of digestion and assimilation changes take place in the food that prepare it as a nourishing substance. If we see this substance as material it is not clear how it can be used in body-building. But all food is primarily mental, and so also are the processes of digestion and assimilation. This being true, the soul doubtless partakes of the nourishment furnished by food. But both soul and body require also the sustenance of living words of Truth.

* * * *

"Ye shall know the Truth, and the Truth shall make you free." "The Truth" here referred to is the illumination of the Spirit within man, which reveals the true character and knowledge of God and man's relation to God. This

Truth stated in words is: God is the All and in all. Man is the offspring of God and should live consciously in him. God is Spirit or Mind. This mind has ideas, and these ideas have expression. Christ is the perfect Idea in God-Mind of spiritual man. Man is created to express God. When man decides to follow his own personal leadings, and chooses to know and enjoy something besides the highest God, he is said to fall into sin. When sin has done its work it brings forth sickness, poverty, death, etc. "The Truth," when known and conformed to in thought and word, will free man from these evils.

* * * *

You have no reason to fear any prophecies of evil. Every seed brings forth after its kind. You are sowing seeds of Truth in your mind daily, and according to the law you will reap as you sow. Why should you be disturbed about the reaping of others? You have the promise of safety and protection. When doubts and fears arise center yourself in the One Omnipotent God and affirm:

"Divine Love and Wisdom protect me from all harm. I am housed in God and no evil shall come nigh me."

There is a conquest to be gained over the outward, the material circumstances that environ and oppose us. There is also a conquest to be sought over the inner, the lassitude, the failure of steady aim, the lapse into lower purpose and poorer outlook. Many lives have this alternation of the good and the bad, the effort and the relaxing hold. They fail because nothing is brought to perfection, they lapse in a mire of broken resolutions. But if we can attain the gift of patience we have that which shall bind our lives together into a consistent whole.

Character itself is nothing but the slow result of a patient building up. Principle is the patient strength of conviction which can stand against assault and can bear temptation. No life is truly and fully lived whose keynote is impulse. There must be some surer chart, some steadier steering.—*Arthur S. Salmon.*

BIBLE STUDY IN THE NEWSPAPERS

EDNA L. CARTER

One of the Kansas City daily newspapers, the *Post*, is now publishing, once a week, a series of questions on the International Sunday School lessons. The first of the series appeared in the issue of September 5, 1912. The trend of the questions indicates that the writer is in sympathy with the Christian healing movement, and on that account we were led to answer them. Our readers may be interested in these questions and answers, which are as follows:

Question 1. If Jesus were to come to the world again to preach under present day conditions, would he confine himself to a pastorate or would he travel about preaching, as he did before? Why?

Answer 1. Jesus did not recognize any organization as his church, but worked independently, expressing the wisdom and power of God in perfect freedom. No doubt he would exercise the same freedom today, because he could not be bound by the rules and creeds and forms of any sect.

Ques. 2. Jesus' mission and that of his apostles was to heal alike the bodies and souls of men. Why should that not also be the mission of all Christian workers today?

Ans. 2. It should be the mission of all Christian workers today to do healing just as Jesus did. The need is as great now as when he walked in Palestine, and he has promised, "The works that I do, shall ye do also; and greater works than these shall ye do."

Ques. 3. What measure of importance must we give to "compassion," or heartfelt pity, for the unsaved masses in order to bring about their salvation?

Ans. 3. Compassion and sympathy are forms of love. Love should always be united with wisdom. A weak sentimental sympathy shows lack of wisdom and no good work is ever accomplished apart from wisdom. A full measure of loving compassion should be shown for all

the world, but it should be expressed wisely. Pity is not a true word to use in this connection. It suggests weak human sympathy instead of the Divine compassion.

Ques. 4. What is the evidence today that "the harvest truly is plenteous" and that "the laborers are few"?

Ans. 4. The effects of sin—disease, sickness, pain, sorrow and death, are everywhere manifest. Those who are sufficiently quickened in spiritual understanding to be able to speak the Word that heals and uplifts are comparatively few. But they are daily increasing in numbers, and many are earnestly saying, "Here am I; send me."

Ques. 5. In what way can you demonstrate that prayer will increase the number of missionaries and hasten the salvation of the world?

Ans. 5. Prayer and praise have increasing power. When Jesus multiplied the loaves and fishes, he first gave thanks, and by prayer and praise brought into expression the increasing power of the Word. Missionaries are needed at home quite as much as abroad, and "salvation" means much more than the acceptance of a formal religion which saves men after death. It is the quickening and uplifting of the whole man, spirit, soul and body, here and now.

Ques. 6. What can the churches and we as individuals do more than we are doing to bring about the salvation of sinners?

Ans. 6. The best way to bring about salvation is for each individual to learn what salvation is, and bring it about in his own life. As explained in question five, salvation is the redemption of the whole man, here and now. It is an intensely practical matter, having to do with every phase of human experience. It heals the sick, supplies with God's abundance all who have need, casts out demons, raises the dead, and makes of man a new creature, not subject to sin and death.

Ques. 7. Did Jesus give the same power in those days to all his disciples as he did to the twelve?

Ans. 7. Jesus gave all power to all who worked in his name. But their ability to receive and use the power depended upon their faith. The same is true today. Our

use of the power is according to our faith in it. This is a law and Jesus stated it thus: "According to your faith be it unto you."

Ques. 8. What is the limit of the power which Christ gives today to ministers and other active Christians?

Ans. 8. There is no limit. But as said above in question seven, it all depends upon the faith of the individual.

Ques. 9. What evidence can you give, if any that there are those today who have the power to cure disease without medicine?

Ans. 9. The fact that many are healing the sick by purely spiritual means without any medicine is proof that they have the power. They understand and have faith in the power of the spoken Word of God to do all things, and are receiving according to their faith.

Ques. 10. What evidence can you give that all Christians have the power and do cast out unclean spirits?

Ans. 10. The fact that they are doing the works. "By their fruits ye shall know them." Those who exercise faith in the power of God are today casting out the demons of false appetite, lust, and every form of the selfish carnal man—putting off the old man with his deeds, and putting on the new man who is renewed in the image of him that created him.

Ques. 11. Can you repeat from memory the names of the twelve apostles?

Ans. 11. Peter, Andrew, Judas Iscariot, James the son of Zebedee and John his brother, James the son of Alphæus, Simon the Canaanite, Philip, Bartholomew, Thaddæus, Thomas, Matthew. After the death of Judas, his place was filled by Matthias, who was chosen by lot.

Ques. 12. Who became the outstanding members of the apostolic company?

Ans. 12. Paul, the Seventy, and all who did the works commanded by Jesus: "Preach the gospel, heal the sick, cast out demons, cleanse the lepers, raise the dead."

Ques. 13. Why were the twelve forbidden to work among the Gentiles and told to confine themselves to the house of Israel?

Ans. 13. Israel represents the spiritual mind in man,

and in all reforms, appeal must be made to the spiritual side of man. The Gentiles, representing the "natural man," cannot understand spiritual things.

Ques. 14. Apart from other reasons, what wise diplomacy was there in getting the Jews to accept Christ before preaching him to the Gentiles?

Ans. 14. "The letter killeth, but the Spirit giveth life." "Spiritual things are spiritually discerned." The record of Jesus and his work in Palestine has a deeper significance than the merely historical account would indicate, therefore this Scripture should be interpreted in the Spirit. The Israelites represent the Real man, the true spiritual nature; the Gentiles are typical of the unregenerate state of consciousness in man. As has been said in answer to question 12, all reform begins by appeal to the spiritual nature. "It is the Spirit that quickeneth." When the spiritual nature becomes quickened, the whole man is regenerated and renewed. All true reform works from the within to the without. The Gentiles are the external consciousness. Nothing permanent is accomplished by beginning with the external.

Ques. 15. What is the best news the world has ever heard?

Ans. 15. The best news the world ever heard is Jesus' proclamation, "Whosoever liveth and believeth on me shall never die."

Ques. 16. What has the preaching of the gospel accomplished for the world?

Ans. 16. The preaching of the gospel has called the attention of people to the Truth. In those who have become spiritually quickened so that they have discerned the real meaning of the gospel, it has brought health and peace and plenty and whatsoever they ask, believing.

Ques. 17. Apart from the miraculous curing of the sick, the deaf, the dumb, the blind and the insane, what has Christianity done and what is it still doing for these unfortunates?

Ans. 17. Formal Christianity has no real help to offer the class mentioned. True Christianity heals them, and teaches them the knowledge of the Truth that will

keep them whole. By the renewing of the mind, that is, the change from error thoughts that cause sickness and deafness and insanity, etc., to the Truth that brings health and life abundant, a complete transformation in mind and body is made.

Ques. 18. Would Jesus have given them the same instructions, to take no money with them to pay their expenses, if he had sent them to a Gentile nation?

Ans. 18. Jesus sent his disciples out without money or a purse to develop in them faith in God as their supply and support. His method does away with all commercialism in religion. There is a law of giving and receiving. The disciples gave freely; the law assured them that they should receive freely, and they were taught to step out in faith in the unfailing spiritual law. They could demonstrate the law just as perfectly among the Gentiles as the Jews, because not men but the law was their resource. The Jews did not accept Jesus. They could not be depended upon for supply.

Ques. 19. Why does the obligation still rest upon us to liberally support the gospel with our means?

Ans. 19. Because of the law of giving and receiving. To receive freely we must give freely. However, the gospel to be "supported" is not a formal religion which needs the support of men, as charity, but the living message of life, the good news that is given "without money and without price." We give, not to "support the gospel," but to fulfill the law of giving and receiving.

Ques. 20. What sure rewards come to us through receiving the messengers of Christ?

Ans. 20. "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." By receiving the messengers of the Spirit, the mind is open to the blessings of the One Presence and the One Power.

For all love greatens and glorifies
Till God's aglow to the loving eyes
In what was mere earth before.

—*Robert Browning.*

I Have Touched
the Hem of His
Garment, and Am
Made Whole.

DEMONSTRATIONS OF THE LAW

The Universe is not founded on chance nor is it run in a haphazard way. It is founded in the most exact and perfect law, even the Divine Law, and everything is regulated in absolute Order and Harmony. The things that seem out of harmony appear so only because men have not recognized and conformed to the Law.

"All things are possible to him that believeth." Believes what? Believes in the Law and what it will accomplish when it is brought into expression. There are no miracles. All the works of Jesus were done under the Law. The promise, "The works that I do shall ye do also," is fulfilled to men through their understanding of the Law, their faith in it and conformity to it. Faith, understanding and obedience prepare the mind of man to use the Law.

There is but one Being—God, and man has his being in the One. "In him we live, and move, and have our being." Because this is true, man has a certain innate recognition of the Law of his being. But, being ignorant, having a mind uneducated in the knowledge of God, he does not understand the one perfect Law, and so he sets up innumerable laws of his own, thus making an effort to fulfill the inner prompting to conform his life to law and order. Time is saved and hard experience avoided by going direct to the Divine Law, rejecting every man-made law that is out of harmony with the Law of Being.

The Law is set into operation by the power of the Word. "He shall have whatsoever he *saieth*." Every word is a seed and brings forth after its kind. A word, acknowledging man-made law, sets in motion that law and the consequences follow. "If you sit in a draught you will catch cold" is an example of the ignorant law-making of the mortal, and everyone who believes that a draught will give him cold, and brings his belief into expression as a law

by affirming it, gets just what he says and the cold appears, in response to his spoken word. But those who know the Law of Being are careful of their words and speak into activity only that Law. They speak words of Life and bring life into manifestation.

The members of Silent Unity are followers of Jesus Christ. They study the Divine Law and have faith in the power of the spoken Word of Truth. Their work is to speak the Word for others, and help them to know and understand and use the Divine Law. Acknowledgment that demonstrations of the Law have been made through the Word sent forth from the Silent Unity Center, comes in so many letters that there is never space in our magazine to use all of them, although we make extracts from these letters as brief as possible. These demonstrations cover a wide field, even the whole field of human experience. The Divine Helper meets every need of man—heals the sick, raises the dead, casts out devils, prospers the needy, lifts up those who are cast down, and frees and quickens, and blesses in every way every man who turns to him for help.

A letter from Florence, Colorado, reads as follows:

"When my daughter wrote you for treatments for me I was very ill. Two physicians had been called who told us that nothing could be done, and they set the time when I must die. I lingered along for a few days and then asked my daughter to write you, for I knew that with your treatments I would get well. I am so much better that I am up and doing light work. There are not words enough in the English language to express how thankful I am to you."—*Mrs. M. B. H.*

In this case the doctors had laid down the law that Mrs. H. should die at a certain time. But the man-made law was set aside, and the Divine Law, which is a law of Life, was declared, and the healing, raising-up power of the Word was soon manifest.

C. C. of San Luis Obispo, Cal., writes:

"I am thankful for the improvement during the last month. The constipation is cured. I am so thankful for a complete healing."

There are many demonstrations of this kind. Constipation is the result of a tense state of mind which ties up

the muscles and nerves and hinders the free action of the bowels. When the mind relaxes in faith and trust in God as the everywhere-present Good, then the bowels also relax and the healing is accomplished.

Here is a word from a wife in Tioga, Pa., whose strong, steady faith held her firm in the face of most discouraging appearances:

"I thank you from my heart for the help and comfort you have given us during the past ten days. My husband is alive and gaining every moment. He was thrown from an automobile onto the railroad track in front of a rapidly moving engine. When the news reached me I was in the blackest despair until I remembered you and sent the first telegram, then went calmly to find my husband. We brought him on a cot in a motor car, and all the way I kept trying to be strong and faithful, although it was feared that he might die on the way. Both of his arms were broken, his hip was fractured, and his left ankle very badly crushed. All through that night no one but me expected him to live. The next day I sent you the second telegram and all the time I was holding him in this thought: "God in the midst of you is mighty to save, to heal and to perfectly restore." The night before he had whispered to me, "God is my beautiful health." This is the tenth day. His foot which it was thought he must lose, is perfectly warm and pink with life and health. He has had no fever of any consequence, has no internal trouble, and has had *no pain*. I am trying to cure the hip while he is in bed; please help me. I can never tell you how I thank you."—Mrs. M. B. U.

And here is the faith of a mother in Cincinnati, Ohio:

"My son, while visiting his father at a camp, was taken ill with appendicitis. I arrived at the camp just in time to take him home, instead of his being taken to a hospital where arrangements had been made for an operation. You were wired immediately, and shortly afterward his father arrived with a physician who would give us no hope other than the operation. It was such a comfort as I sat with him through the night to know that friends in Unity were working for us. I noticed an improvement in the child in a day or two, and in less than a week he was said to be out of danger and an operation unnecessary. I wish to express my love and gratitude to God and the ever ready channel through which he works. You may discontinue treatments, and inclosed find token of our love and gratitude."—Mrs. D. B.

Below are given a few other instances of the healing power of the Word:

Chicago, Ill.—A demonstration of the power of the Word came so forcibly to me recently that it is with a grateful heart that I thank you dear Unity friends for showing me the way to prove that "the Truth shall make me free." I was seized with a hard chill and what seemed like one of my old time attacks of bronchitis. While the family were searching for some remedy, quietly and forcefully came to me the insistent repeating of "Infinite Love fills my mind and thrills my body with healing life." Remaining quiet, I continued to repeat this for fully five minutes (not using any of the remedies which had been brought to me). I felt a warm glow pass throughout my body, the pain left my chest and head, and soon all coughing ceased. All this occurred within the space of an hour. I slept well all night with no further symptoms of what had seemed to threaten a general upset of a normal state of health.—*M. L. K.*

Hockley, Pa.—Please discontinue treatments for my wife, as she is well of the illness she had at the time I asked for treatments. I thank you kindly for the help we received.—*L. N.*

Seattle, Wash.—I am so grateful to you for the relief from neuritis through your treatments.—*B. G.*

S. Hamilton, Mass.—I appreciate your work in behalf of my husband and self. Since your treatments began, Mr. R. has steadily improved in sleep and consequently in every way. He had been ill for three years with nervous prostration. He is grateful, as well as I, for it seems so good that he is able to be out of bed where he has been most of the time for the last five months. Please continue treatments until he is entirely well.—*Mrs. F. A. R.*

Atchison, Kans.—The claim of disease I asked your help for has vanished into its native nothingness, and I am very grateful to you. As soon as I ask you for treatments I feel benefited mentally also.—*Mrs. G. G.*

Eugene, Ore.—Some time ago I wrote, asking you to treat my two baby boys for severe colds. They were immediately cured, and I am very grateful to you for your wonderful help. Things have been brighter ever since I have had UNITY and I am learning to trust more and more.—*Mrs. L. B.*

Effingham, Ill.—About one year ago I wrote you for treatments for my mother, who was aged, had a stroke of paralysis, and fell and dislocated her shoulder. The doctors said she could never use her arm again on account of her age. She has almost fully recovered; she can comb her hair and sweep and make beds and sew.—*L. J. C.*

"Ask and Ye Shall Receive"

It is God's will that men be supplied with abundance.

Prosperity as well as healing comes under the Divine Law. Mrs. E. L. B., of Albany, N. Y., rejoices in her awakening to the knowledge of God as her supply and support. She says:

"I wrote you lately for prosperity treatments for my husband and son. Mr. B.'s business has picked up in a most remarkable way, at least it would seem so if we did not know and claim that God is our supply. Every one says that no business can be done in July and August, but we know and have proved that God blesses in those months as well as all others. We are having most wonderful demonstrations in health and prosperity, and are learning every day to live Christ. Thank you more than I can express for all you have done for us."

David, in the Psalms, sings of the blessedness of the man who knows and delights himself in "the law of the Lord." "Whatsoever he doeth shall prosper" is written of him who knows the law of God and "in his law doth meditate day and night." Mrs. C. C. A., of Redlands, Cal., is fulfilling this requirement and getting the results, for she says:

"Through your treatments we are enjoying prosperity and happiness in our home. Everything begins to look bright since our thoughts are stayed on God."

Following are extracts from the letters of others who are learning and demonstrating the Law in success and prosperity:

Medicine Hat, Alta., Can.—I want to tell you how God's loving hand has led me since writing to you for help. I have now a good position and good salary, and the way is opening up for my husband and myself wonderfully. It would take a book to tell of the trials, bills, debts, etc., of the past year, but God's hand has been in it all, and is now leading by "still waters and in green pastures." I am taking for my motto the words, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." My husband has just passed through a terrible struggle in his business; everything was seemingly going wrong, but the crisis is passed, and all is now working for good. May God bless you for your loving help.—*Mrs. A. C. R.*

Billings, Mont.—I desired the opportunity to go to a summer school and prepare myself better to teach music, but knew of no way to obtain the money necessary. I commenced asking in the Silence for the means to go, believing that when I asked I did receive, and

inside of two weeks the money was offered to me. This seemed a wonderful demonstration for me, as it was the first time I had ever consciously used the Law. Now in a short time I shall be able to earn money and can then help my family. I have you to thank for this summer course I am taking, for you showed me the way to ask. The little magazine UNITY is a great help to me.—*Mrs. C. B.*

Boston, Mass.—Through your kind, strong treatment I have felt a wonderful uplift and new confidence during the past few days. It seems as if I was never so happy before, and I am sure conditions are changing. This morning I was offered what may prove a splendid opening. It requires me to raise some sixteen thousand dollars in a short time, but though I have no idea where the money will come from, I know that the way will be provided if it is right that I should have it.—*C. F. W.*

Portland, Ore.—You may discontinue treatments, as I feel that I am held securely in the arms of Divine Love. All my needs are being met, and I have no fear. I am perfectly well, and in need of nothing, thanks to God and your spiritual ministry.—*P. B. M.*

Long Beach, Cal.—I wrote you last week, asking for treatments, as I had but one dollar and did not know what I should do. I have not received your reply yet, but the Word of God spoken by you has been fulfilled. I have received ten dollars by mail from an unexpected source, and also five dollars for room rent. I feel that God is renewing me day by day.—*Mrs. D. M. K.*

Philadelphia, Pa.—You will be glad to hear that my daughter, for whom I asked your help, has secured a good position for the fall. I am so overjoyed. It is just what I wanted for her, and she will have time to follow her art studies, for which she has so much talent. My heart is full of gratitude to you.—*Mrs. B. S.*

"Cast Out Demons"

"Cast out demons." The demon of false appetite is cast out through the power of the spoken Word. This is proved daily in cases like the following:

San Jose, Cal.—My husband has been receiving treatments from Unity for prosperity and freedom from drink. We are greatly blessed in the wonderful improvement in my husband. As I look back to last year it seems like a dreadful dream when he used to spend all he earned for drink, and then gamble to get more. He used to try so hard to stop, but could not; now he can, and never becomes intoxicated any more. He has steady work.—*Mrs. J. C. M.*

St. Louis, Mo.—My son is doing fine; has not drank a drop of liquor for some time. I am so thankful for your supplication in his behalf. I am very much encouraged.—*Mrs. J. W. O.*

Butte, Mont.—You may discontinue treating my husband for, through the Unity friends and the power of God, he has entirely stopped drinking, and is a better man. I thank you for your loving help.—*Mrs. S. J. H.*

Colorado Springs, Colo.—My brother, whom you treated for the drink habit, is cured, and his business is improving all the time.—*J. B.*

Randolph, Mass.—The friend whom you treated for the liquor habit has not drank a drop since April. Before that time every three or four weeks he would be unable to work for several days. I am so thankful for his cure, and for the proof that God does heal and surely hears his children's prayers.—*A. M. B.*

Joy

The greatest joy that can come to man is "the joy of the Lord." When the Word quickens the consciousness, a new understanding, a new view of everything, an uplift, a joy comes that cannot be described in words. It is the joy of the new life in Christ Jesus. These friends have experienced it:

Columbus, Ohio.—The highest powers of God are being manifest in my mind and body. I know now that God and I are one, and that this body is his holy temple and must always be in perfect order for his Holy Presence. Wonderful manifestations have been made in my patients. Since I have known that God desires to manifest largely in all his children, they get well almost in one day. Really it is wonderful.—*B. C. V.*

Dallas, Texas.—It is just about two months since I first received your treatments, and at that time the whole world looked dark. I was sick, sad and lonesome; now I am well and happy. My husband is well also.—*Mrs. H. E. S.*

Flora, Ill.—It is with joy that I write you this time. I have had such trouble to understand affirmation. It has been so hard to say, when in intense pain, "Every organ and every function is now in Divine Order and Harmony." From reading your literature I learned that we "were healed according to our degree of realization," and I did not have this realization. Last week in reading *Weekly Unity*, my eye fell on the article, "It is Finished." Before I had read it through I had a certain realization. Now I can hold the Class Thought and know how it is that "The Will of God is fulfilled in my mind and body, and I am made whole." I commenced improving in health and strength from the time my mind grasped that certain Truth. I do so appreciate your efforts in my behalf.—*A. E. V.*

NOTES FROM THE FIELD

JENNIE H. CROFT

It will be of interest to the New Thought world to hear that a New Thought Business College has been established in Portland, Oregon, opening in the Central Building the first of September. We believe that this marks an epoch in the educational and business fields of activity, recognizing the principles of the New Psychology as affording a practical, working basis for the achievement of true success. The principal, Miss Mary E. Strong, of Boston, comes well fitted for the work, being both a New Thought teacher and a practical business woman. We bespeak for her merited success in her new field.

Mrs. Cora C. Patterson, of Grand Rapids, Mich., has organized a Unity Class at 32 North Avenue, holding meetings every week. She has also opened a class in the southern part of the city, which meets with Mrs. Eddy, 239 Sheldon Avenue. UNITY readers will do well to communicate with Mrs. Patterson, ascertaining the days of meeting and co-operating with her, that the meetings may be a success.

The office of *The Column*, the official organ of the Church of the New Civilization, has been removed from Denver, Colo., to London, England. Dr. Julia Seton Sears and Harry Fielding are the editors and publishers. Dr. Sears is now conducting her work in London, and it seemed fitting that the magazine be published from that center.

We are pleased to announce that a class in Unity Service has been formed in Indianapolis, Ind. This class meets every Sunday evening at 8 o'clock, in rooms 505-506 Commercial Club Building, on Meridian Street, just south of Washington. All interested in Unity work and all allied with this movement are cordially invited to attend. All visitors welcome. Anyone desiring the healing ministry, or who may wish to join the class, will find someone in attendance daily. Unity literature and magazines may be found here.

On Sunday, September 15th, a New Thought reading room and class rooms were opened in Portland, Maine, by Mrs. Alice T. Homer. Mrs. Homer has conducted classes for three winters in Portland, but this winter she is to have a room more centrally located so that all can come more freely. The new rooms are at 401 New Baxter Building, Congress Street, and meetings are held

at 4:30 p. m. each Sunday. Meetings and classes on other days as announced. Unity literature always on hand.

Mrs. E. I. Noyes, 6 Ashton Place, Cambridge, Mass., will be glad to confer with subscribers and friends of UNITY in that city with reference to forming a Unity Study Class.

The Church of the Higher Life, Rev. Lucy C. McGee, minister, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass., will resume Sunday services on October 6th, at 3 o'clock. A special program for the year has been prepared, including study classes, conferences, lectures and love-feasts.

Unity meetings are held every Tuesday evening at the home of Mrs. M. E. Walker, 1909 Montgomery Street, St. Louis, Mo. The report is that many people are being helped and much good being done at these meetings.

Mrs. J. H. Trogner, 728 St. Lawrence Avenue, Beloit, Wis., is holding Unity meetings at her home, and would be glad to have the other subscribers and friends of UNITY know of and enjoy these meetings also. Call upon her and help sustain the work.

ANNOUNCEMENT

Mr. and Mrs. E. V. Ingraham, who have for several years been associated with the Unity work in Kansas City, have decided to make an extended trip through the South and West, beginning about November 1st.

They expect to give a course of lectures at different points in Arkansas, Oklahoma, Texas, Arizona and California, probably returning through Nevada, Utah, Colorado and Kansas. Study classes or Truth Centers in these states desirous of having Mr. and Mrs. Ingraham give a course of lessons should communicate with them at once. This will give ample time to plan the details of their trip.

In accordance with the custom of the Unity Society, their services will be given in love and with no definite charge for same. Free-will offerings will be received.

Address Mr. and Mrs. E. V. Ingraham, care of Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

The wealth of a man is in the number of things he loves and blesses, and which he is loved and blessed by.—
Carlyle.

Put an extra \$1 in with your renewal and have UNITY sent to two friends. Three subscriptions for \$2.



UNITY

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Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of November, you should send us the notice of change by November 5th in order that you may not miss your November UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of November, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston.—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albermarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
London, Eng.—Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 5th Ave.
New York City.—Brentano's, 5th Ave. and 27th St.; Roger Bros., Madison Sq. Station, P. O. Box 437; Unity Society of Practical Christianity, 305 Madison Ave.
Oakland, Cal.—Rest Reading Rooms and Home, 719 Fourteenth St.
Philadelphia, Pa.—Unity Center, Presser Bldg., 1714 Chestnut St. rooms 408-410.
Portland, Ore.—Jones's Book Store, 284 Oak St.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 Second St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
St. Louis, Mo.—H. H. Schroeder, 3557 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few others things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work a preparatory course of six lessons as follows:

1. The Silence.
2. Healing.
3. Prosperity.
4. The Body of Christ.
5. Overcoming.
6. The Great Demonstration.

These lessons, with auxiliary reading, form *Part One* of our Curriculum. It will take the average student from six months to one year to complete *Part One*.

In *Part Two* of the course there are twelve lessons, based on the twelve given by Charles Fillmore in his book, "Christian Healing." While these lessons cover the same ground as those given by Mr. Fillmore, they are different, having been prepared especially for the Correspondence School work.

This preparatory course makes it possible for any one to become a student, without preliminary study. We recommend *Part One* to students who have finished *Part Two* are now teaching. To these we also recommend the recently added *Part One*—it will help them in the work. It is prepared especially for and shows how to present the Truth in a clear, logical, direct way to beginners.

Our Correspondence School is sustained by free-will offerings,

and every student is expected to settle the amount of his offerings by referring the question directly to the Spirit of Justice as expressed within himself.

The following words of appreciation have been received recently from students in our School:

Brooklyn, N. Y.—Enclosed is my version of Lesson Twelve, completing the primary course. I have greatly enjoyed and have been most abundantly blessed in the study of each lesson, but it does seem that I have derived more good from the one just finished than any of the preceding ones. I have been particularly impressed with the necessity of developing love in my own consciousness, and so proving the truth of that great saying of Jesus, "My yoke is easy, and my burden is light." I have always had the idea that I must love every person even with a mental reservation that they were unlovely, but this last lesson has taught me how the burden may be made light, and so be no burden at all. Its truth impressed me as I read it, and I began to cultivate this love consciousness and have already been blessed with its manifestation in many ways, for which I praise God in loving gratitude. For the painstaking care and attention which you have bestowed upon my several papers I desire to express my sincere appreciation. May the blessing of ever-present Love rest upon and remain with every worker in this so greatly needed work for humanity.—*E. H. S.*

San Antonio, Texas.—I wish to thank you for Lesson One. It has been a great help and comfort to me. I know that I shall be greatly benefited by this course of study.—*Mrs. C. S. A.*

Canandaigua, N. Y.—I am returning Lesson Eleven, which has helped me in many ways. It has proven to me a true balance; it has shown to me Wisdom. Each day I rejoice that for nearly two years I have been led. The development has been slow, but patience, peace, and the command, I heard even before I knew you, "Be still, and know that I am God," have kept me in the way and I rejoice.—*L. R. B.*

Clifton, Maine.—I am ready for test questions on Lesson One. I have gained much by it; my health is growing better.—*Mrs. H. H. C.*

Logan, Utah.—I enclose Lesson Eleven. This has been a very quickening lesson to me. I am very grateful for this course of instruction, not only for what it has done for me, but what it has done for others in this community.—*A. B.*

Cristobal, Panama.—The Prosperity Bank is doing a wonderful work for me. I awoke with not a hope of finding bread for myself and family, but before the day came to a close I had enough to last for a week.—*E. W. H.*

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

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- Alameda.* Home of Truth, cor., Grand St. and Alameda Ave. Unity literature.
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- Oakland.* Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.
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- San Diego.* House of Blessing, 2109 2d St., cor. Hawthorne. Sun-

- day services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m.
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- San Francisco.* Home of Truth, 1109 Franklin St., near Geary.
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- San Francisco.* Downtown Truth Center, Rooms 617-18 Shreve Bldg.
 Phone, Kearney 2929. Class daily 12:15 p. m. Mrs Elsie
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- San Francisco.* Mission Center of Truth. Sunday services, 2476
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 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.
- San Jose.* Home of Truth, 144 N. 5th St. Unity literature.
- Sierra Madre.* Home of Truth, 493 Auburn Ave., Harriet C. Hamor
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 Lessons Wednesday at 3 p. m., and Healing meeting Friday at
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- Vallejo.* Unity Branch Library. Francis J. Babcock, 803 Capitol St.

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- Aspen.* Unity Branch Library. Mrs. M. L. Ross.
- Delta.* Unity Branch Library and Truth Center, 219 E. 3d St. Mrs.
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- Denver.* College of Divine Science, 730 17th Ave. Unity literature.
- Denver.* Second Divine Science Church, 3929 W. 38th Ave., Rev.
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- Denver.* Edith Marie Raymond, practical lessons in happiness and
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- Pueblo.* The Truth Center of Christian Living and Healing, 108 W.
 10th St. Unity literature.
- Victor.* Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

- Norwich.* Unity Branch Library, 53 Maple St. Mrs. E. E. Taber,
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- Washington.* Mrs. Sarah A. Clemons, The Albemarle, 17th and T
 Sts. Teacher and healer.
- Washington.* New Thought Center, "The Cecil," Apt. 405, cor. 15th
 and L Sts. Mrs. Florence Willard Day, teacher and healer.
 Absent treatments and lessons by correspondence.
- Washington.* Unity Truth Center, The Brighton, 2123 California St.
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FLORIDA

- Merritt, Indian River.* Unity Branch Library. Miss Julia P. Hascall.

GEORGIA

- Atlanta.* The Atlanta Psychological Society, Carnegie Library, Car-
 negie Way. Mrs. Rose Ashby, president. Meetings Sunday at
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- Atlanta.* Mrs. Mathilda Hoehn Tyner, 409 "The Grand." Healing
 and instruction; also by correspondence.

HAWAII

Honolulu. Home of Truth and Metaphysical Library, 1220 Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones, teacher and healer. Absent healing and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home."

ILLINOIS

Belleville. Mrs. Ida Welsh, 12 S. Lincoln St., teacher and healer. Unity literature.

Belleville. First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Science of Being, 3171 North Halsted St., S. E. Corner of Belmont Ave. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, teacher.

Chicago. Chicago Fellowship services Sunday at 11 a. m. in Whitney Opera House. Benjamin Fay Mills, minister.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, cor. 40th St. and Cottage Grove Ave. Science of Being principles taught. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 203 Le Moyne Bldg., 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

Chicago. Mary Brewerton de Witt, 6102 Greenwood Ave., South Lessons by correspondence. Library and Reading Room.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

Indianapolis. Unity services Sundays at 8 p. m., 505-506 Commercial Club Bldg., S. Meridian St. Rooms open daily for teaching and healing

IOWA

Leon. Route No. 1. Clara C. Albaugh, teacher and healer

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, Metaphysician. Teacher of Spiritual Science. 822 Pierce Street.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

Louisville. Unity Study Class, 1203 S. Preston St. Mrs. Winnifred E. Decker, leader.

MAINE

Portland. New Thought Reading and Class Room. 401 New Baxter Bldg., Congress St. Mrs. Alice T. Homer, teacher and healer. Unity literature.

MASSACHUSETTS

- Agawam.* Mrs. S. Emily Biglow, teacher and healer. Unity literature.
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MICHIGAN

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- Grand Rapids.* Unity Classes. Mrs. Cora C. Patterson, teacher and healer, 32 North Ave., and 239 Sheldon Ave.
- Grand Rapids.* Unity Center, 32 North Ave., Mrs. Brink, leader. Meetings every Wednesday at 2 p. m.
- Kalamazoo.* Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

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- Minneapolis.* The Life Power House, 2200 Hennepin Ave. Clinton A. Billig, minister. Sunday services. Open daily for teaching and healing.
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- Kansas City.* Mrs. Charity Greenwood, 2404a E. 12th St. Bell Phone, East 4719. Absent or present treatments.
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- St. Louis.* Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).
- St. Louis.* The St. Louis New Thought League, headquarters 509 N.

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New York City. Miss Julia M. Cooke, teacher of Principles of Truth; Room 808, 329 Fifth Ave.

New York City. Mrs. Margaret Cutting, teacher of Truth; 10 Gramercy Park.

New York City. Miss Edith A. Martin, 325 West 82d St., teacher and healer.

New York City. Mrs. Marcia Speirs, practitioner and teacher. At Unity Society, 305 Madison Ave., Wednesdays and Fridays, from 1 to 5 p. m.; other days at 220 West 107th St. Phone, Riverside 3117.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.

New York City. Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays, and Saturdays.

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OHIO

Cincinnati. New Thought Temple, 25 E. 8th Ave. Ethical school, 10 a. m.; service and lecture 11 a. m. every Sunday.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

OKLAHOMA

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 386½ Washington St. Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m. Reading room and circulating library.

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- Philadelphia.* Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410. Open daily. Sunday services at 4 p. m. at Miss Morris's studio, same building.
- Philadelphia.* Walter Weston, metaphysician. Rooms 408-410 Presser Bldg., 1714 Chestnut St., Mondays, Tuesdays, and Wednesdays.
- Pittsburg.* Modern Mental Science, classes and individual lessons, 403 Winebiddle Ave. Mrs. C. B. McLean, teacher. Reading room and free library. Unity literature.

TEXAS

- Austin.* Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.
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- San Antonio.* Mrs. Mary Norton, 3707 S. Presa Street. Christian healing and teaching. Unity literature.

VERMONT

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WASHINGTON

- Seattle.* Seattle Unity Society of Practical Christianity, 246 Arcade Ave. Noon meetings at 12:15. Monday evenings; Saturday afternoons.
- Seattle.* Home of Light, 624 12th Ave., North. Mrs. Pearl R. Morrison in charge.
- Seattle.* Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.
- Seattle.* Miss S. Louise Foulkes, teacher and healer, 209 The Normandie. Telephone, Main 7600.
- Seattle.* Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.
- Spokane.* Divine Science Church, cor. 5th and Howard Sts. Rev. Albert C. Grier, pastor. Services Sunday at 11 a. m. and 7:30 p. m.; Unity Circle Tuesday at 2 p. m.; midweek meeting Thursday, 8 p. m.

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"YE SHALL KNOW THE TRUTH, AND THE TRUTH
SHALL MAKE YOU FREE."

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THE SERMON ON THE MOUNT

HORATIO W. DRESSER



FEW scenes in the life of Jesus are more deeply impressive than the one in which the Master is given opportunity to defend himself, but instead holds his peace, calmly and courageously meeting the fate which his enemies were preparing for him. There had been occasions on which he had refrained from visiting certain towns because of their unbelief, and he had gone apart even from his disciples that he might pray in solitude and prepare for the greater events to come. On occasion, too, his ministry among the people implied a forward look with a purpose other than that of the acceptance of events as they came. But on this occasion, although he had declared that he could summon greater powers to his aid, he meets his adversaries with few words and without attempting to secure his freedom. Consistently with this acceptance of civil authority, he goes forward to meet his death on the cross, and to the last moment is faithful to the principles which as teacher he had enunciated. Surely there never was a more splendid example of constancy and courage.

The principle implied in this fidelity to an ideal lies at the heart of the Sermon on the Mount and of the Master's teaching as a whole. It has often been misinterpreted alike by so-called Christians and by critics outside the faith. The time is opportune for fresh consideration of it, in order

that we may gain clearer insight into the essence of Christianity.

Without regard to the ultimate nature of Christ, one may consider the discourses and works by which Jesus sought to establish the kingdom of the Spirit. These principles are good in their own right as parts of an ethical system, and they hold whether or not we deem the Master an example whom all can follow. The important consideration is that we regard these teachings in a spirit which gives the clue to the life of Jesus, and indicates possibilities that lie open to the devotee of the highest moral ideals. Without this spirit we are likely to disregard his teachings as impractical, assailing them because of their departure from the Mosaic law. Clothed by this spirit we may make our way where many readers of the gospel have never trod.

We open the pages of the gospel narrative and find "the man of peace" moving among the spiritually hungry and assuring them that the kingdom is "at hand." Whatever this kingdom may appear to mean from the point of view of various Messianic expectations, it signifies that the Master comes in an attitude of authority born of experience and conviction, calling on men to forego their allegiance to external things and customs, and look to the inmost world of instincts, habits, motives and love. Without regard to interpretations of the atonement, and independently of any view concerning the resurrection, one may insist that Jesus summons each man to look to himself, change his attitude, purify his heart, so that he may live a genuinely righteous life. It is in this sense, as an appeal to the moral heart or will, that I ask the reader to regard the discourse anew as if it were a fresh utterance in modern psychological terms.

The Sermon on the Mount may not have been spoken in precisely the connected form in which we have it in one of the gospels, not the earliest, and imperfections may have marred the text. However that may be, we may estimate it as representative of the life and teaching of Jesus as a whole, taking care not to single out passages for approval or disapproval to the exclusion of the rest. It comes fresh

from the lips of the Master, who lived by it and proved it by his works. To read it with open eye one needs to attain an interior vision of the purity of the ideal inculcated, a vision out of the unity of which the various precepts may be seen to spring.

Taking Jesus at his word, let us say that his mission was to bring the life of the Spirit to men, that they might know and live that life in fullness. First and last he attributed all power and wisdom to God, humbly maintaining that he was obedient to the Father's will. Hence he made no claim in behalf of his mere self, not even from the point of view of goodness, but spoke ever of the central source from which all men might receive power according to their needs. He invited men to come to him as giver of peace, as the way, the truth, and the life, but always as to the center within all men where the Christ is revealed, not as if he wished men to deem him, the son of man, the same as God. The Father, invisible in the heavens, yet revealed to each man in the holy places of the heart, is ever his object of appeal. There is indeed a way which leads to the secret place of the soul, and the Master fully believes that he it is who makes that way known. But the essential is the goal—the infinitely tender and loving Father whose care is over all his works, and the kingdom of righteousness which those enter who acknowledge the source of all goodness and efficiency. In vain shall we try to interpret the darker passages of the Sermon on the Mount unless we approach them in the light of this interior illumination.

Turning to the great discourse with this clue in mind, we find it not only a guide to the inmost life, but see that it is in this intimately interior sense that the law of love comes "not to destroy but to fulfill." Jesus begins by praising those who have been touched by the life of the Spirit and are therefore merciful, humble, pure in heart, hungering and thirsting after righteousness, seeking to establish peace among their fellows, faithful even under accusation and persecution. When he promises recompense

it is of the interior sort. If we are about to fulfill a vow, if we would reform our brothers, he bids us remember that we should first adjust whatever is not right in our spiritual attitude, that we may clearly see how to take the lead. So in regard to sin—it is the inmost consciousness that is of moment; the fact of sin is driven home with the pronouncement that even to lust in thought is to break the law. It follows that purity begins within, and involves cleanness of heart, thought and action. Hence great emphasis is put on the honesty or sincerity of the one whose righteousness far exceeds that of the scribes and Pharisees. Prayer, too, is genuine only in the light of openness and purity of heart; it begins with the soul's inmost receptivity and is rather an act of adjustment than of petition, since our wants are already known by the Father. All our judgments or condemnatory utterances emanate from within, and inevitably bring their like upon us. The possibility of righteous judgment is held up as a standard for the attainment of those who exercise their moral powers to the full. In so far as an external rule may be required, it is given in the declaration that men may be estimated in accordance with the fruits of their conduct, and there are warnings for those who might perchance mistake the false for the true Christ. But the center of interest and of conduct is still the realm of motives. In place of the anxiety and distrust which so often characterize the inner life, one should first and last substitute love and longing for the kingdom, the pursuit of God and the life of righteousness, from which shall follow what is requisite for the external life.

The inner emphasis is also seen in the counsel to seek treasures that are eternal in the heavens, in contrast with things that perish. The difference turns on the fact that no man can fully give his consciousness to two objects at the same time, and the fact that to love the one is to despise the other. Hence concentration, the single eye, is absolutely requisite. Whatever our pretensions, it is where the heart is that shows what really rules. Hence the special meaning attached to all that is said about purity of heart,

constancy in the pursuit of the kingdom of righteousness, even in the face of practical needs that apparently call for anxious consideration. Sufficient unto the day is its own evil or trouble, that is, the problem of the hour. To believe in all sincerity in the ethics of the heart is to give entire allegiance to the task, the opportunity for service just now at hand. Our part is to concentrate on the activities that are within our power, trusting the results as in the keeping of the moral spirit, the providence of God.

One cannot give to the genuinely worthy, instead of casting pearls before swine, without first raising the question, Who is worthy? This leads to an estimate of the springs of moral action. Hence we are again compelled to begin with ourselves. Since we are bidden to act as we would be done by, we are constrained to consider what we would really wish done unto us. We cannot seriously reflect upon this question unless we possess a moral ideal. But to be moral is to know the self, know what is worthy of realization. The self is not an isolated entity, but is intimately related to all men. Thus the golden rule implies the law of service or love. Or, again, if assured that by asking we shall receive answer, if by seeking we shall find, everything will depend upon what we ask for and seek in accordance with our ideal. Rightly to ask, one must obviously possess a moral standard. But this again implies the law of prayer already inculcated, since the soul's sincerest need has been provided for. Thus each phase of the principle leads back to its center in the heart or attitude of the soul.

The Father's all-foreseeing care pertains first to the inner life, the spiritual essentials, then to the outer things that are needed or are in correspondence. Spiritual joy above all centers about the results of fidelity and righteousness, including the knowledge of the fruits that follow when one is persecuted or opposed. These results, hard to bear as they may be, are sure signs along the highway of the moral life. Straight and narrow indeed is that way, yet it is the one that leadeth unto life. To let the inner light

shine, to practice the word, lead the life—this is the one essential. The life shows whether or no we have found the kingdom. To seek it in absolute seriousness is to aspire to be perfect, even as the Father in heaven is perfect.

Now all this strikes to the center and involves sharp distinctions, calling to account those who merely obey the letter of the law, exposing hypocrisy, doing away with all compromise. To let one's speech be "Yea, yea; nay, nay," discarding all else as evil, implies a far keener type of self-examination and purification than even the Jews with all their righteousness were accustomed to employ. It were easy to love one's neighbor, and despise one's enemy. But now comes the admonition to love one's enemies and even pray for them. How can this be unless one lift the righteous life to a higher level by beginning at the inmost center? The force of this new command will come out clearly if we put it in contrast with the ordinary situation in human life.

What do we do usually when we encounter the enmity and opposition of our fellows, when people condemn us? If so far civilized as to refrain from taking arms and returning blow for blow, we rise in self-defense and in self-justification, looking after our rights, and making sure that our enemy shall not steal in unawares. Our courts, our civil customs and our affairs in general are founded on the supposition that everything shall receive its equivalent. We are so accustomed to this basis that we unthinkingly assume it to be the only law, putting aside unheard any other utterance on the subject. Likewise in our own selfhood we ordinarily meet whatever is hostile by a show of force, and our moral ideals largely center about the belief that fire can drive out fire. Immersed in the conflict of instincts, impulses, habits, opinions and emotions, we do not know what else to do. Hence we move forward on the same level, ever looking for light there, hoping to conquer there.

But a day dawns when we realize that on the lower level there never would be an end. The self would never

be satisfied, though the whole world should sit at its feet in abject apology. This is seen in the case of an argument where each partner to the discussion seeks to come out ahead, but where no one is convinced of anything. Now, it requires courage to "agree with thine adversary quickly, while thou art with him in the way," but to be willing to make the venture means that one is ready to press forward. To remain on the lower level is to be sure of one result, namely, suffering or reward in kind; the question is whether by adopting the method of love and peace we shall receive the higher reward. Jesus assures us that we will, and that the Father's care is especially concerned with the provisions required on this level.

It is often said that the command to refrain from resisting evil is an impracticable precept that might have value in an ideal world, but has no meaning in the present social order; that Christians do not believe it and do not undertake to live by it. Tried in the light of the foregoing exposition let us see if we can understand this precept. The Sermon on the Mount centers, we have seen, about the world of motives, promptings, and the tendencies within man which impede the righteous life. We are justified, then, in regarding this precept from the inmost point of view. What would it be to restrain ourselves when we are tempted to combat evil? What is nonresistance psychologically?

In the first place, if we examine our consciousness, we discover that it is the nature of mental life always to be in pursuit, to be striving to attain an end. That is, volitional activity is central, and pure passivity is impossible. To hold yourself still you must concentrate, and concentration means focusing of power. To check an emotion such as fear, an impulse such as the tendency to strike, or even a thought of the most quiet type, you must exert activity. Far more power is often required to refrain from giving blow for blow, with tongue or pen, than would be required to express the impulse. Hence nonresistance on the lower level means inhibition or resistance from the

higher, a checking of the prompting by an act of will adequate to overcome it. This victory should not be described in negative but in positive terms. The love that hinders the hate, the spirit of forgiveness that overcomes the sentiment of anger or jealousy, must be greater in power than its adversary. For psychology shows us that the strongest motive prevails. The strongest motive is not necessarily the most vigorous impulse, but may be the moral incentive which overcomes the consciousness of that which is by the realization of that which *ought to be*. Nor does the strongest motive necessarily express itself in directly observable external conduct. Indeed, when a man is most quiet externally, and apparently least responsive, he may be most under interior restraint. The greatest power psychologically resides in the idea or object of consciousness which has power to inhibit all other ideas or incentives just then active in the field of consciousness, and master that field by substituting itself. The calmest state, that is, calmest at the center, is the one which possesses the greatest power and may lead to the most far-reaching consequences. What is true psychologically is also true spiritually. The devotee of the inner ideal looks forward to the time when his power of inhibition will be such that love shall in every instance be triumphant, when there shall be control or poise enough to insure perfect coincidence between the divinest prompting and the human will. How can the moral ideal be fully realized in any other way?

To check the impulse to return blow for blow means that the energy immanent in the impulse is transformed, or expressed in another way interiorly. If instead of contending with the evil man in his own terms, I pause that I may treat him as my brother, really feeling love for him—not merely claiming that I love him—I do not by any means assume a passive attitude, allowing him to do what he will; instead I give expression to a greater power. Whether or not I turn the other cheek, or give my cloak also, is a secondary matter, and I am not undertaking to imitate the letter of the law. The principle in question is interior and

spiritual, hence everything depends upon what I do in spirit, whether or not I fall in line outwardly and walk with him two miles when he would go but one. I cannot help resisting in some fashion, but am bidden not to condemn him as a soul, not to attack him as an external agent, or yield in spirit to the temptation to display passion in return. As a human being I might be merely capable of responding in gentleness and love to those who manifest gentleness and love to me; but the divine love to which I render myself open is capable of displaying love to all, even those who are evil. On the higher level I am a recipient of goodness, it is the Father who is the giver of life and of love.

(To be continued.)

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God, yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood.—*Emerson.*

Blessed is the man who has the gift of making friends, as it is one of God's best gifts.—*Thomas Hughes.*

THOUGHT

CHARLES H. WOLF



ETAPHYSICIANS are frequently asked by students and patients, "What is thought?" This apparently simple question is now, as it has been through all the ages, the unanswered enigma. The ablest minds, the strongest individuals, the most religious men and women of the different stages of the world's civilization and unfoldment, have grappled with the problem of thought, and tried in some way, through reasoning, thinking, inspiration, deduction, induction, and the various methods employed by man in striving to comprehend a proposition, to reach a satisfactory solution of this greatest of all questions; to satisfy, or in some way appease the longing of the individual (even though the explanation were not sufficient for the world in general) for a partial answer, at least, of "What is thought?"

From the earliest periods of human existence, successively down through the more and more enlightened stratas of human social and mental growth and formation, eddying through such brains as Aristotle, Plato, and the greatest philosophers of the Roman and Greek supremacy; swirling here and there in the current of human unfoldment and enlightenment; retarded for a time by the greatest minds of Germany and France, who tried to stem the tide of the ever-increasing momentum of that unanswered question which seemed to men, at all times and periods, to shield from the race the discovery of the Absolute, it has been transmitted to us. The adepts of ancient India have been struggling with this all-absorbing question for thousands of years, teaching their pupils that thought is the cause of all things. Over some of the temples of Egypt, now in ruins or buried by the sands of centuries, have been

found the inscription, "Know thyself," which was considered the ultimate of all existence. Those fortunate enough to possess the means could, for an exorbitant sum, purchase a little book from the scribes, which merely contained the information that a knowledge of self, obtained through introspection, was all important for the future blessedness of the soul, and should be attained at any cost.

Then we come to the period of the alchemists, those materialists who believed that by melting the baser metals and throwing their thoughts into the crucible, the character of the substance could be changed through the vibrations of the thought put into the molten mass. Science today has discovered that all matter is in reality only an inconceivable number of molecules, vibrating at different rates of speed, attracted and held together by gravitation, by an invisible substance or fluid, or by electricity; that the only difference in the composition of metals is a difference in the rate of the vibration of the molecules, much the same as the difference in colors is thought to be merely a difference in their rate of vibration.

Thus it will be seen that science of the present day is working along the same lines as did the old philosophers who were striving to invent or find the Philosophers' Stone, or, through the power of thought cast upon the crucible of molten metal, to change the rate of vibration of the molecules, and thereby transform lead and iron and the less valuable substances, into silver and gold, or the precious ones. The universal opinion of that period of mysticism and alchemy was that the thought of love, under certain conditions, would bring about the much desired result—producing gold, which was the seeming ultimate of all human chemical and analytical attainments.

Then, through the long centuries, we come down to the investigators of the present time, and view almost with astonishment the recognition which is given the power of thought in the world of effects today. Doctors, surgeons, scientists, horticulturists—in fact, all of the professional and scientific men—admit that there is a reality, an effect-

producing power in thought. Physicians tell us to "think pleasant thoughts, laugh and be merry, and forget what ails you as much as you can, and give nature a chance to do her work." Surgeons have seen tumors vanish like snow on a hot plate, before the touch of the metaphysician. Burbank, the plant wizard, is constantly producing new and ever-changing varieties in plant life through, so he claims, the power of thought—speaking to the plants and caressing and loving them.

But all of these different professions and sciences are merely dealing with effect, and they do not go back of the effect to search for the cause. They employ an effect to produce an effect, and thus all their researches are made in the realm of materiality. Great and wonderful strides have been made in the field of electricity; but electricity is admittedly but an effect of an undiscovered cause, and though men know how to use it and make it serve humanity in thousands of different ways, they do not attempt to give it any other definition than "A power in nature, often styled the electric fluid . . .," or some other ambiguous or indefinite nomenclature. Then, after the definition, comes an explanation of what it will do, the uses to which it can be put, or in other words, again enumerating the effects produced by this incomprehensible element.

But in and through all the turmoil of the world's progress, in the silent hours of the night, often in the midst of a desert—more often in the midst of the city's busy cares, and hustled along by the surging throng—the metaphysician has quietly gone his way, dealing with the real cause of thought. We say "cause of thought," for thought itself is an effect and not a cause. Those who have been in the silence of their own souls, or who have been present at a meeting of people who were spiritually minded, have seen the different colors of thought—for thoughts have color—flashed upon the screen of the mind in hazy, colored, cloud-like formations, moving sometimes with the rapidity of the changes of a kaleidoscopic formation. Such observers have seen the colors of the feelings of those about

them surge upon the mentality, varying from the deep spiritual purple, through the variation of orange, red, green and the faint shades of the love color, pink. Here were portrayed the multitudinous thoughts, the actions of the minds of others; and yet, the thought seen telepathically, as it were, was but the result of a cause, and was therefore an effect, a creation of a cause.

The metaphysician knows that "thoughts are things," and at this point we wish to turn to Webster—that practical materialist—and confirm what we believe, teach and know to be the fact. The Unabridged Dictionary makes the following statement: "Thought is a creation of the mind, having a distinct existence from the mind that created it." In other words, this great thinker recognizes that thought is not a passing shadow, to again be resolved into nothing as soon as created, but is a creation of the mind, "separate and apart" and entirely distinct from it; a thing, a tangible, comprehensible existing formation, capable of being used, utilized and disposed of as man sees fit. Man, therefore, is the dispenser of what he, in thought, creates. He is the creator or master of what he desires. He is his own source of supply and demand—manufacturer, dealer and consumer. If thought is the fashioner of environment, and can man create whatsoever in thought he will, then the conclusion inevitably follows that man is the creator of his environment, or the ruler of his universe.

Knowing this, we also know that there are certain laws which must be complied with in the realm of thought. Students of mind know that the thought thus created is capable of being absorbed by the subconscious mind, and is then a part of the stored up resource of the mind which often acts unbidden. They have recognized, therefore, that it is of the utmost importance to keep the thoughts of the highest character—thoughts which are constructive, upbuilding, uplifting and creative, instead of detrimental, vice-inspiring, degenerating, and hence destructive. The habit of thinking rightly is therefore cultivated with all diligence, and when that is once established in the mind, the law of

production keeps on producing constructive thoughts, and the subconscious is gradually cleansed of its darkness.

Taking thoughts as things, we at once come to the conclusion that there is a creative power behind them which is not so apparent to us. There is only the one Creative Power—the All-pervading Mind—God! It is, therefore, evident that right thinking is an inspiration, or direct communion with the Universal Mind of God, or, as it might be expressed, a desire in the soul of man to think rightly. This is the highest form of thought—thinking God's thoughts after him. This might be termed appropriating a part of the everywhere-present Mind, and utilizing and comprehending it—making it manifest to ourselves. This is accomplished when we have stilled the subconscious or mortal thought, and have gained such control over ourselves that we can sit in the absolute silence and desire the One Great Mind to think with us, through us and for us.

To make the explanation more clear, the process might be likened to the condensation of steam. Steam is—so the science of physics tells us—a colorless, invisible substance, imperceptible to the eye of man. What we ordinarily call steam is condensed steam, or particles of water or fog ready to precipitated and assembled in the form of a fluid. God is the Great Invisible Mind—the pure, omnipresent, omniscient, omnipotent, invisible principle of the universe, pervading everything that is. When the mind of man tries to conceive of this Great Mind, the process is much like the passing of steam into the condenser—the impulse or desire of the Great Mind, and which in turn gives an impulse or desire to the lesser mind of man, and we have a semi-liquidation, or thought, which thought, through association, suggestion, or what not, is the cause of a further “liquifaction,” and we have that material form which is described by Webster as a “thing.”

Hence, most of the thoughts we think are the result of a “double-distilled” thought process, the “waters over the face of the universe,” the condensation of the divine essence of thought, or divine impulse, into a thought which causes

the upheaval, the recurrence of thoughts which we have heretofore dropped into the subconscious—not the result of a direct connection with divine thought essence, which we receive in all its purity only through going to the fountain head direct.

But man, when he goes into the silence, does not have to let the process go on into the second thought stage. He is entitled, through his divine heritage, to appropriate the original desire of the Infinite Mind, and identify himself with the great ocean of thought which never becomes contaminated by human feeling, thought, emotion, aspirations or ambitions, but which, through the centuries, motionless, unchangeable, lying in perfect poise in, behind and through everything that is, is yearning to be recognized and appropriated and trusted for guidance by its children. Thus man, in the silence, becomes, as it were, a spigot of the great cask of Divine Mind, from which he can appropriate, through a recognition of the all-supply, whatsoever he chooses. In the perfect silence he is a creator—he desires that the Great Mind shall desire through him, and thus he identifies himself with the impulse which creates the thought of the Divine Mind, thereby making an at-one-ment with the source of all creation, not its effects.

This conscious identity with the source, through the silence, is a constant, living denial of the things which retard, hinder and obscure our perception of things divine, which cannot find expression because of the jumbled mass of human thoughts lodged in the subconscious mind. Through this divine affirmation, or recognition of the divine origin of all things, the subconscious and conscious minds are cleansed and purified, and filled with the thoughts which comply with the Divine Law. This is a subconscious and conscious unity with Divine Mind, and the body reflects that which is within; it glows with the light of the inner man; it out-pictures health, happiness, joy, satisfaction in all things, and creates a yearning for the perfection which it knows it had in the beginning. It begins to understand and comprehend its inherent ability to live and ex-

press the spiritual nature which is within, and to live through all eternity, as is its right, because of its sonship with the Father of all.

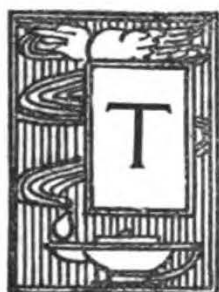
When that relation with the Divine Mind is established, then will man receive first-hand the cause and not the recognition of its effect—the desire of the Almighty, and not the creation of that desire. The unity will be so firm and close that the inspiration of the source will be the thought of the creation, with no intervening obstructions between divine thought and human action. Then will the body be filled with light, and be spiritualized. Then will every need be instantaneously supplied by a thought; then will man be lifted up, even as the “Son of Man” was glorified, and become one with the great Sea of Life, which throbs and thrills, and seeks expression through all that is. Then, acting immediately and directly on the impulse or thought of the Great Mind, each son will perform his work unflinching and unwaivingly, and will know that the Great One has spoken to him. Then will be brought about the consummation of all human ideals—the binding together of all humanity by one great tie of love, under the reign of eternal harmony and divine order. Conflicting human interests will be blended into one absorbing desire to serve the whole, and human passions and evil desires will melt away and be forever lost in a great universal holy brotherhood. Then shall man be restored to the Garden of Eden.

Turn not thine eyes upon the backward way.
Let us look forward into sunny days;
Welcome with joyous heart the victory,
Forget what it has cost thee.—*Schiller*.

One sunbeam shot across a cloudy day
Can brighten all the drear expanse of skies;
One living smile can make a dreary way
A path to paradise.—*Clinton Scollard*.

"BUY THE TRUTH, AND SELL IT NOT"

FLORENCE SLACK CRAWFORD



THIS is the admonition of Solomon, king of Israel, in Proverbs 23d chapter, 23d verse; and Solomon was that king, whom when the Lord had appeared before him in a dream, saying, "Ask what I shall give thee," bowed low, declaring humbly, "I am but a little child: I know not how to go out or to come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." You will remember that the narration in I Kings, 3d chapter, declares that this speech pleased the Lord, and God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: Behold I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee; neither after thee shall any arise like unto thee. And I have given thee that which thou hast *not* asked, both *riches* and *honor*." These words, therefore, are from that Solomon whom the Lord declared should be superior in Wisdom to any man who had come before him, or who should arrive after him. It behooves us then to weigh carefully the words, "Buy the Truth, and sell it not," for the law of opulence is contained therein.

It was the discerning mind of an inner Solomon which pressed upon the conscience of the pioneers in the Truth and led them to see that he who made attempt to sell the Truth, soon found he had no Truth to sell. Truth refuses to be sold. It makes a falsifier of every man who puts it on the market. If there ever was a time when the mighty Jesus approached the point of wrath, it was when, with

whip in hand, he drove the money changers from the temple of God, declaring, "Make not my Father's house a den of thieves." Over and over again he proclaimed, "The Sons of God go free," and he warned them continually against the snares of mammon, calling it the destroyer of both soul and body. This is the hidden meaning recorded in Matthew, 10th chapter, verses 28-31. Jesus had been talking about the dangers which would beset his disciples, and he admonished them, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him [mammon] which is able to destroy both soul and body in hell. Are not two sparrows [the soul and the body] sold for a farthing" [piece of money]? The lesson here is obvious. The quest for mammon will "sell" both body and soul in hell (death). Thus you see Jesus substantiated Solomon's words in regard to the commercializing of Truth. He who takes up the work of Truth and hopes to preserve the two sparrows, soul and body, which is indeed the reward given those who engage in the work, must watch lest he sell the two for a farthing. Now the question naturally arises, "Why?" Let us familiarize ourselves with the topic, "Buy the Truth, and sell it not," and endeavor to uncover the reason. Perhaps you may say, "How can one buy and not sell?" or again, "Truth is priceless; how then can one pay a price for it?" Ah, how very wise is God! Can anything be wiser than Wisdom? The law of the Lord is perfect and shall yet convert the soul. Above all things, God desires the purity of the heart and the emptying of self, that he may fill all. The one who desires Truth is purified by buying the Truth, by giving in order to receive it. The one who has Truth to give is kept pure by not being allowed to sell it. He, too, must give, trusting the never failing law to bring him his ever abundant supply. Both must give. Giving is God's law.

Let us consider here two of the parables which Jesus gave in speaking of the kingdom of heaven. In the first, he says, "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth,

and for joy thereof goeth and *selleth all that he hath*, and *buyeth* that field." He sells all he has on the sense plane in order to buy the Truth of the spiritual plane. Here it is well to notice that the sense plane is not worthless. It has value, and is to be changed into a medium of exchange with which to purchase the higher consciousness. Again, "The kingdom of heaven is like unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and *sold all that he had* and *bought* it." The same course is pursued in this as in the other. In another place he asks of his hearers, "For which of you, intending to build a tower, sitteth not down first, and *counteth the cost*, whether he have sufficient to finish it?" Truth is expensive, and if you seek it, you might just as well consider that it is going to cost you something—in fact, everything, even to the extent of all you have. Only, dear friend, when you have given *your* all you will find you are abundantly richer than before, since *God's all* is in your possession, instead, so do not be afraid.

I love to get everything down to a plain, everyday working basis. It is the little child in me, I suppose. But I know once we get a law, and can see it operating, it is so much easier to establish our faith. God's law acts on every plane of consciousness, for God is all and is therefore everywhere. That which is true in Being, is true in manifestation of Being. In fact, Paul tells us this plainly where he says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that *are made*." Therefore I may study God at my cottage door. "He that hath seen me, hath seen the Father." I may know God by the image of God which I am. Let us then study the law of opulence in *Man*. Let us see "Buy the Truth, and sell it not" in actual demonstration.

First, it will be well to get a clear conception of *Man*. We hear much about the brotherhood of *Man* and his unity. This is all good, but the supreme declaration of Jesus Christ is that *Man* is a *unit* and not a unity. He is a being, and not a harmonious collection of beings. "He that hath

done it unto the least of these, my brethren, *hath* done it unto *me*." He does not say, "Is the same as if he hath done it unto me," but he declares he *hath* done it unto me—actually did it to the actual Jesus Christ. Again, "Love your neighbor as yourself." Not as if he were yourself, but love him, knowing him as your very self, for he is indeed your self. There is but one self. Paul was shown this in his great illumination, when known as Saul he was on his way to Damascus. Jesus called to him, "Saul, Saul, why persecutest thou *me*?" Saul answered, "Who art thou, Lord?" The voice made answer, "I am Jesus, whom thou persecutest." Now Saul had never until that time even seen Jesus, how then could he persecute *him*? Saul had been slaying his fellowmen, and here in this blaze of illumination he was made to realize that brotherhood is more than unity. It is a *unit*. To touch a part is to touch the whole. To persecute your neighbor is to persecute Jesus Christ, for Saul saw the Truth in that instant that "the whole family in heaven and earth is named Jesus Christ." He tells us later in explanation, "As the body is one and hath many members, and all the members of that one body being many, are all one body, so also is Christ." "Now God hath set the members every one of them in the body, as it hath pleased him." "And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." This is the teaching of Jesus Christ. Practical Christianity is striving, pressing toward it. It declares the One Being, and the One Consciousness, but it has not generally taken the body beyond the place of brotherhood. It must see the body as complete in Jesus Christ the *Man*, and "Cannot the foot call the whole body *mine*?" Therefore, as even the least member of the body, I must not hesitate to call myself Jesus Christ, nor fail to call my neighbor the same. "Every Spirit that confesseth that Jesus Christ is come *in the flesh*, is of God."

Now let us reason. There is One Being—God. There is One Being Conscious—Christ Mind. There is One Being Manifest—Jesus Christ, the formed Body *Man*.

The three are one. They are the Trinity. It is as true of the whole, as of the part, that *Being* is Spirit, Mind and Body. It is a *unit*; one part is as real as the other. There is no division, save in consciousness. Being is greater than consciousness of Being, and consciousness of Being is greater than manifestation of Being, else there would be no longing for expression; but the three are one—expression is simply enfolded in the Being—the essence of which it is. For this reason Jesus said, "The Father is greater than I," and yet said, "The Father and I are one." Manifestation is contained *in* and is *of* Being. God breathes forth consciousness, and consciousness breathes forth body. That is the Law, breathing forth, or *giving*. God is Omnipotent. His initial breath is all power. It must pervade the universe. This breathing forth is the Holy Spirit. Early in my awakening I realized that the Holy Spirit is a *flowing* something. It enters one as a current. Jesus said, "*Receive ye the Holy Spirit.*" "*He breathed on them the Holy Spirit.*" This same Holy Spirit is spoken of as the *blood of Christ*, the universal circulation. Now we have seen from Paul that Man fits in the universe just as the members or cells fit in the individual body. It is easy to see then how this Blood of Christ Universal has as its symbol the blood which flows through and feeds the cells of our bodies. It is here we see why we are cautioned to buy and not to sell the Truth. Picture to yourself two cells in the body, and the circulation of blood streaming through them. The initial impulse from the heart is *outward*. The blood rushes in and out of the cells, in at one side and out the other. The opening is made to receive and to give. A cell cannot receive its fresh supply until it has opened itself to give to its neighbor just below. "Give and ye shall receive." In fact, it *buys* every drop of blood it receives with the drop of blood it sends forth, but it does not *sell*. If it *sold* there would be an *exchange*, which would cause a cross current. In making the exchange congestion would take place in the cells just above the operation, while starvation would be the result just below. Confusion would cause riot, disease

and death. They are bidden to be of *One Mind*; to all buy and sell not. The cells are in no fear of loss, for they are one. They have entered the universal consciousness where they see that they are not giving to another, but to themselves, or rather *themselves*, for the All is One. They see the blood as a universal supply, sometimes belonging to the whole, and therefore no individual cell can sell it, for he does not own it. It belongs to the body as a whole. He knows in buying continually he loses nothing, for this circulation *circulates*. It completes a *circle*. It follows its course in a continuous stream, and passing through the lungs is breathed upon again, renewed, enriched, and is returned to him a better drop of blood than that which he sent forth. "It is more blessed to give than to receive." Our gift is renewed and enriched in the process of giving, and cannot fail to return; it makes the circuit. We are so blinded by the sense that we must receive from the one to whom we have given. What matter who makes us the return; is not a gift as good from one pair of hands as another? Let us give to Christ and receive from Christ.

There are three reasons why we cannot sell the Truth.

1. To both buy and sell implies a double mind. We are to be of *One Mind*.

2. To sell is *not* to image God, who *gives*.

3. One cannot sell what does not belong to him. To do so is to act out a lie, and therefore cannot be the Truth.

Now, how does this relate to plain, everyday dollars? As quickly as I had seen that the Holy Spirit flows, I saw that our money symbolized in our affairs the blood in our individual body and the Holy Spirit in our universal body. I saw that it was the one thing of our man-made possessions which circulates, which passes from hand to hand. I had satisfied myself that this was so, and then later discovered a second witness to this revelation which made the thing established in my mind. This witness was at one time writing a letter and intended to use the words, "Holy Spirit." Having made the H, she changed her mind, and decided to use the word "Spirit" instead, so made her S over

the H already formed. She was astounded to find she had made the dollar mark. Surely we find Spirit everywhere!

If one has followed this treatise carefully, he can surely see why Jesus so continually warned his followers against the quest for mammon which destroys body and soul in death. The money is good, and can be rightly obtained and abundantly used, but the *quest* for it brings death. To close your purse and refuse to let your money circulate will contract the cells of your body against the free flow of the blood, and your lungs against the free passage of the Holy Breath. To open your purse in the consciousness of God's abundant supply is to not only demonstrate opulence, but *life*. "Let every man seek his neighbor's wealth, and not his own," is the command. Why? Because to increase your neighbor's wealth is to increase your own. Your neighbor and yourself are the same person. A mighty stream of opulence is back of you, simply longing to pour through you, waiting for you to recognize that fact. It is so vast that it would destroy you, did you not open to give and permit the free circulation. No man need be poor, but many men will seem to be poor until we recognize the Truth.

The law fulfilled demonstrates:

1. Opulence in affairs.
2. Health in body.
3. Immortality in consciousness.

We are required to do a part. We cannot possibly expect to get while we refuse to give. Simply being willing to give, and opening our minds to the abundant supply brings a richness beyond the mind of man to understand. It brings a wealth in every department of life. It bestows a consciousness of not only having riches, but of that which is infinitely greater, *being riches*. The mind becomes conscious of the presence of a vast storehouse of ideas to be expressed in an infinite variety of ways, all of which the world will love to receive and gladly pay for. You no longer will take your place in life as a beggar, but as a benefactor. You have a place; you are a delight; no one

hates you, but every man is your lover. Also, you radiate health. Your presence is a benediction. You are a being of beauty. You are Love, and everything adores your loveliness. Why do we permit our selfishness to rob us of our freedom? Why do we insist on being blind, when so much awaits us if we would only see? The Master gave us the key, let us use it:

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" God will not make us creators until we are worthy of the trust.

AS TO MEAT EATING

CHARLES FILLMORE



THE subject of diet is attracting more attention every day among metaphysicians. At one time it was only necessary to quote, "Take no thought what ye shall eat or what ye shall drink," to dismiss the whole matter. But the revised Bible puts an entirely new phase upon this familiar quotation. It says, "Be not *anxious* for your life, what ye shall eat or what ye shall drink." It was a treatment against anxiety as to the provision of God that Jesus was giving, and not an injunction to take no thought about food.

It is found that food does have a part in body structure, and that the metaphysician must take it into account if he would reach the higher substance demonstrations. The argument that we are putting power where no power exists, in the material, is a contradiction in itself. We eat to sustain life in the organism, therefore *life* is the object of eating. Every form in existence is a manifestation of life, and the life idea that pervades it is its source. If that life idea is for a moment withdrawn the form collapses. Hence we do not eat matter, but *life*.

This puts a new phase upon eating. If we are daily eating aggregations of life ideas hid within the material

forms, we should use discrimination in choosing those forms. Our food should be full of life in its purity and vigor. There should be no idea of death and decay connected with it in any degree. The vegetable should be fresh and the fruit radiant in its sunny perfection.

I have in years of experiment tested the effect in mind and body of meat-eating and non-meat-eating, and I feel that I am more competent to judge of the effects than one who theorizes about the matter.

Some twenty-five years ago, when I began the study of Truth, I was told that it made no difference what I ate if I was in the right thought. This proved true up to a certain point in my experience. While my spiritual development was confined to the conscious mind there seemed no special need of food discrimination. But gradually a new phase set in. I found that I was having vibrations in the sympathetic nerve centers—the subconscious mind was being quickened, and I was becoming a conscious life battery. The vital currents gradually grew stronger and stronger until I could hardly control them. Appetite, passion, emotion, etc., were greatly increased. Then my prayers for guidance were answered and a system of communication set up with the higher realms of consciousness. I was shown that the food that entered the organism had to pass through a process of regeneration every day before it was in condition to be built into the new Christ body. Just how to carry on this regenerative process in the various subconscious centers was also shown, and here is where I discerned the effects of foods in body building.

The vitalizing element in food is contained in the cell, which may be termed a mind battery vibrating with intelligence, force and substance. These elements are present in the living cell—dead cells are those in which intelligence and force have withdrawn and inanimate substance only remains. Man appropriates these cells and they become part of his consciousness according to his capacity to use them. Those who have not developed the capacity to consciously regenerate the cells get but a small

part of their energies. Sufficient force is extracted through the automatic functions of the organism to build up and sustain a physical body for a few years, but the thread of life is frail and its texture coarse. In man the bulk of the cells are deposited in the refined seminal seed, ready for regeneration, but seldom used to that end—rather dissipated in ignorant sexual indulgence. In woman the menstrual flow relieves the system of the life elixir, which should be regenerated and thrown onto the higher plane of consciousness.

Personal experiment has proven to me that there is but very little change in the character of the food until it passes through that refining process called regeneration. The stamp of individual identity is put upon it only through a concentrated effort of the *I Am*, in spiritual meditation and affirmation. It is true that all those people who are much in prayer and conscious spiritual states are constantly drawing upon these reserve cells in the seminal ducts and regenerating them. But the process is not well sustained until man consciously co-operates with the law and seeks daily regeneration and purification of all the cells in the organism. Then a system is established and the new body built up as designated by Jesus Christ in the symbolism of the New Testament.

With this understanding of the process of body building and body substance, both physically and psychically, we can see the necessity of discrimination in choosing foods. If the cells pass into the blood and glands essentially the same as they were formed by the animal or vegetable from which they came, it is highly important that their character be of the highest and purest.

We eat the flesh of the animal for the life it contains, yet the fact is that that life has disappeared in its highest degree and there is left only a lot of corpse-cells in various stages of corruption and decay. These are really a burden to the organism because of the disintegrating tendency which has already set in. Instead of the vigor and force of the animal that once animated that flesh

there is left a festering mass of dead cells. Yet ignorant man loads his system with these elements of discord and decay and expects to get life out of them. No wonder his body dies.

Again, it is proven by experiments that certain negative states of consciousness peculiar to the animal accompanies its flesh in all its journeys through the body of man. The fears, the violence, the ignorance, the anger, the lust, and all that pertains to the error side of consciousness hovers around the dead cells. In San Francisco a few years ago many people were made violently ill from eating meat bought at a certain shop. Physicians investigated and they found that the carcass of a certain steer was the source, and it was presumed that it was diseased. Further inquiry developed this to be an error; the animal was unusually healthy and vigorous—in fact so vigorous and forceful that he fought for his life for over an hour after the attempt to kill him began. He was in a frenzy of terror and anger; his eyes were bloodshot and he frothed at the mouth while the butchers were trying to slay him. The physicians decided that the anger and terror of this steer poisoned his meat in a manner similar to that of the angry mother her milk, which is well known makes the infant sick.

This instance was but an exaggeration of conditions that exist in a milder form in all animal flesh offered for food in our markets. Before they are slain these poor brutes are maltreated in ways almost beyond enumeration. Visit shipping pens, stocktrains, stockyards and packing-houses, if you want evidence of the sufferings of the poor beasts of the field. And these very sufferings are, through the law of sympathetic mental vibrations, transferred to the flesh of those who eat the bodies of these animals. The undefined fears, the terrors of the nightmare, and the many disturbances in stomach and bowels that man endures may be in a measure traced to these unsuspected sources.

The argument that life is destroyed in eating fruits and vegetables is frequently used to excuse this slaughter

of beings having intelligence, affections, and apparently souls almost equal to man's. It is so far-fetched that a moment's sincere thought ought to disclose the fallacy to any one. The fruit and the vegetable have completed their life course and have apparently been prepared by a wise creator for food, as we are told in Genesis 1:29, "Behold! I have given you every herb yielding seed; to you it shall be for meat." Here is plainly indicated a vegetable and fruit diet for man. When these abundant products of nature are found spread upon her green-garnished tables everywhere, why should man dye his hands with the life-blood of beings that resent the carnage, and cry out and bellow in terror when his cruel knife is raised against them? This is direct opposition to the Divine Law of freedom and right to life, liberty and the pursuit of happiness to all of God's creatures. Man is today suffering in his body and mind the results of this transgressed law, and he will continue to suffer until he observes in its fullest degree the command, "Thou shalt not kill."

We rejoice that progressive metaphysicians are giving this question *experimental* attention. It is so easy to theorize and argue—the ranks are well supplied with these voluble wise ones—and it is a real pleasure to find the results of the tests of non-meat eaters in our metaphysical ranks.

Capt. G. E. Diamond of San Francisco, is now *one hundred and sixteen years of age*, and engages in physical culture and cycling exercises. *He has totally abstained from animal flesh food for over ninety years.* It is both an illusion and a delusion to think that one must eat animal flesh to "keep up the strength."

Dr. W. R. C. Latson, a recognized authority upon diet, has this to say about meat in his book on "Food Values": "So far from being a 'strong food,' flesh meat is, strictly speaking, not a food but a nutro-stimulant. The meat of the animal contains food and poisons. The food we can use. The poisons we must excrete, and in the effort to get rid of these irritating poisons the organism is

thrown into a state of excitation which is mistaken for strength. As a matter of fact it is like the 'strength' which comes from alcohol."

Dr. Latson goes on to say that it is a fact that the heart of the habitual meat eater will beat ten more per minute at least than the heart of a person living on a pure diet. He says further: "The strongest argument against the use of flesh meat is that to eat the animal's flesh is to eat the animal's excreta, which is inseparable from it."

In his book on "Food Values" Dr. Latson presents various tables and diagrams in relation to the amount of nourishment contained in everyday foods, and these tables show conclusively that flesh meat is less rich in food materials than many other common articles of diet.

It is a fact that at least seven-tenths of the population of the globe never eat meat. In his book on "Physical Education" Dr. Felix L. Oswald says: "The strongest men of the three manliest races of the present world are non-flesh eating."

During the heroic periods of Greek and Roman history the food of the soldiers was entirely vegetarian. The Greek athletes were trained upon vegetarian diet.

It is a fact that the most successful athletes of the day are those who abstain from meat entirely or at least during their periods of training. Bernarr MacFadden, formerly a successful athlete and now editor of several physical culture magazines, has this to say regarding meat eating in his book, "Strength From Eating": *"But the most startling evidence in favor of vegetarianism is the fact proven in my own athletic experience, and in the experience of many others, that the vegetarian diet gives one far greater endurance than the meat diet."*

Love is a day with no thought of morrow,
 Love is a joy with no thought of sorrow,
 Love is to give with no thought of receiving,
 Love is to trust without quite believing.

OUR NEO-PAGAN DAYS

E. C. HOPKINS



MONDAY is the moon's day. The moon is sacred to renewal. For though the moon grows old and disappears into the dark wherein to men she is as dead, yet does she rise again, delicate and limpid with youth.

Moses did not rebuke the children of Israel for doing welcomes to the new moon, for he knew it as the picture of resurrection.

When Micah, the Morasthite, sang, "Rejoice not against me, O mine enemy—when I fall I shall rise again," he was telling how he stirred with the principle of renewal, which was what he himself understood the moon to symbolize.

Elihu, the Buzite, informs us that a right interpreter of all that man sees with his outer eyes would tell him plainly that the Deity looketh upon us all, and calls us to look to his shining face, till our flesh becomes fresher than childhood and we return again to youth.

The Sanhedrin at Jerusalem set watchers on commanding heights to wait for the new moon as the herald of important events destined to transpire. Its handwritings on the sky were so informing to certain of the watchers that they loved and adored the moon's significance in the heavens beyond all the other silent signs of the Lord's mysterious presence.

The moon is the emblem of the courage of youth. What old age says cannot be done, youth dares to do. What middle age declares difficult, youth accomplishes debonairly. When Quebec was to be taken, the British War Office called in its generals one by one, and asked them what they thought of the project. The oldest said it was impossible; the middle aged said it was so difficult as to

be well nigh impossible; but Wolfe, the youngest general of all, said, "I will do it!" And he did.

I will on Monday betake me to the practice of looking unto the High and Lofty One inhabiting eternity, that as the moon watches her lightgiver and starts over and over again with her young face after decrepitude, so I may rise up after my faintings, renewing my strength as the eagle, and starting new as the dawn with the light of High Wisdom.

Tuesday is Jupiter's day. Jupiter is the clearer up of storms. He is the worker of wonders. He accomplishes the miraculous. *Miracle* is from a Hebrew word, meaning *twice*. According to Jewish days our Tuesday was their second day, our Sabbath is the Christian analogue of their seventh.

When the word of the Lord came the second time to Jeremiah, he was promised a miracle: "They shall fight against thee, but they shall not prevail against thee." "And when the second angel sounded, I, John, saw the great mountain of difficulty rolled into oblivion."

Two is the origin of contrasts, of separation. "And the waters under the firmament were divided from the waters which were above the firmament, and the evening and the morning were the second day."

Locking toward the material universe, no one can aver that the dying Dorothy Keren can hear an angel saying plainly, "Your troubles are over, rise and walk!" But Zechariah, separating himself from the material universe, saw and talked with an angel from the unseen realm, who told him that not by the might of armies nor by the power of intellect, but by the spirit of the Lord should victories be wrought.

Hume, the philosopher, wrote an essay to show that miracles are impossible. He had been scanning matter only. By separating his vision from the seen to the unseen he might have had so mighty a miracle in his own life that he would have canceled the essay.

Elijah does not look at Ahab, though his eyes are in

his direction. "As the Lord God liveth, before whom I stand," he says. For Elijah was walking with the Unseen.

If we would carry out Tuesday's divine program we also should look to the Invisible and proclaim, "As Thou livest, before whom I stand, I believe in miracles."

Wednesday is Woden's day. Woden was the highest god of the Teutonic peoples.

Woden mean's *wind*, or *breath*, or *spirit*. Pushed beyond the ken of outward formulas, Woden signifies the Holy Spirit. It bloweth, and we see what has happened, but we never see *It*.

The Holy Spirit wakes genius. It wakes the musician, or first harmonic—the cure of disease. It wakes the painter. Luke, the first artist-musician, or physician waked by invoking the Holy Breath, signifies *born at daylight*. When the harmonic was given to certain men by associating with a comrade all rhythm, they had not caught the tone by lonely invocation as did Luke. So Luke stands nearer to our status than those men, for we also must be awaked by lonely seeking of tones from the secret winds of immortality.

The chalcedony, or Woden's jewel, is the stone which symbolizes intelligence not of dark mind, but of bright spirit. It is pearly white and makes a firm solder. So marriages are best solemnized on Woden's solder day. What God hath joined together must not divide.

And the angel of Woden comes thirdly, and his name is Wormwood, or Star of the Morning, with the cure of mind in his smile. It is morning on the race when man is cured of his mind. "For," said Solomon, "the thoughts of man are miserable, and all his devices are uncertain."

When men of the Christian beginnings were cured of their mentals they lived thereafter by the miracles of Woden, or the Free Spirit. No prison walls could hold them in. Their Spirit burst the walls asunder. No chains could clank on them. The chains snapped. Paul and Silas in the Macedonian prison sang their songs to the Teutonic Deity:

"Send down thy spirit free."

And such invoking rocked the ground under the prison base and spread the ramparts.

John Wesley told his people to say, "I am saved now." This was speaking so beyond their mental concepts that it cured them in some measure of mind. They formed themselves into the largest Protestant denomination on earth, shouting late and early, "I am saved now."

Mohammed made his followers march to the chant of, "There is no God but God," and he cured two hundred million men of certain unbearable states of mind.

Wednesday is wormwood day, or mind-cure day. It is the day to recognize the province and prerogative of the Holy Spirit. The greatest exponent of the exalting and illuminating and sanctifying influences of the Holy Spirit, or Heavenly Breath, said, "The Spirit of the Lord is upon me, to bind up the broken hearted." Let us correctly read his words this way: "The breath of the Almighty is upon me, to bind up the broken hearted."

The breath of the Almighty is surely upon us all. I must set my soul to this lofty fact.

" 'Tis the set of the soul that decides the goal,
And not the storms or the strife."

Thursday is Thor's day. Thor is the defender and abetter of one who starts up his latent force.

When Napoleon the First was so discouraged he was ready to commit suicide, he rallied his hidden energy and Thor enlarged it till Napoleon was Emperor of France.

When Abraham Lincoln thought his career as a public man was ended, he started up what little force there was in him after his great defeat, and Thor abetted him to become president of the United States.

The modicum of energy still left in us when we are nearest crushed to death is that root of Jesse which Thor loves. He is the God of the strength in reservation.

Peter called this unkillable root, "The incorruptible man of the heart, angels and authorities made subject unto it."

The three men in the fiery furnace are meant to emblem

the immortal stuff which Thor watches over: "We will not serve thy gods, nor the golden image thou hast set up." So there stood the form of a fourth in the fires with them. There is always another whenever the hidden man of the heart, which Thor watches over as force, is stirred by taking some initiative with all the vim he can muster.

Laban's men said the flocks could not be watered because there was a stone over the well. Jacob stepped up and took the stone off the well. Then the wilpy men watered the flocks.

A young lad of Avignon saw the same fourth that had stood in the fiery furnace. This visitation from the unseen realm told him to build a bridge across the river Rhone. The authorities of Avignon told the boy they would help him if he would lift a rock lying near. With his eyes on the helper of him who helps himself, the boy lifted the rock, and the astonished men took hold with him to build the bridge.

This hidden strength is not the strength of youth. It is not the strength of human muscles. It is the spiritual root of strength. It is the supernal reserve. It cannot fail when once it is really stirred. Thor sees to its enlargement. "Nothing can injure this immortal principle," wrote Plato. The rise of it has been called, "Being born again." With it on the move nobody will see

"Old age serene and bright conducting to the tomb."

No. Men are to run and not be weary, walk and not faint.

The story of Aladdin's lamp had this meaning underlying its improbable externals. The lamp must be rubbed by a higher intelligence, furbished up by a helping hand. Then it would work miracles.

Here am I, Lamp of God! How shall I be furbished up to miracle-working brightness? The Sufi opens his mouth and laconically answers: "With eyes tightly closed see God," and, in a moment—in the twinkling of an eye—changed.

Paul had been taught the rising up after the tomb;

but since everything he had ever done had been done hoping to serve the Highest, he was suddenly born again before the tomb—an "untimely birth," he called himself.

I am glad I have an indestructible force at my roots which rises when all my chances for accomplishing anything are apparently dead. Thor it seems is today my ally if only I make a superhuman rally.

Friday is friend's day. A man must be friend to himself before he can be friend to his neighbor.

As a cup cannot empty itself of what it never contained, so cannot a man unfriendly to himself shed friendly offices on others.

Esther thought highly of herself. "I go to the king," she said. Then she saved hundreds of thousands of her people with the favor of the king, which she had herself won for herself.

Jesus was the friend of himself. "I came forth from God," he said. "My peace give I unto you." He did not get this storage of peace with which to stop the pain of the world, by vivisectioning moaning animals. He got it by associating with the Presence of Peace occupying the universe. He was so charged up with the grace of the Fountain Head that to this day the mention of his name changes men from criminals into blessings.

When Moody described the friendship of this man to a thousand prisoners in a certain prison, they all changed their characters except forty out of the thousand. A thousand prisoners gloried in him as with one voice:

"I will sing of my Redeemer,
And his wondrous love for me,
On the cross he sealed my pardon,
Paid the debt and set me free."

Raphael walked with Tobias and showed him how to be a friend to himself in order that he might save Sara from ill luck, and his father from blindness.

Murmuring is a sign that you are no friend to yourself nor to anybody else. You cut yourself off from the Source of strength, health and joy by murmuring.

When the Jews of old murmured they either fell dead of plague or were swallowed up by splits in the ground. They had been told of the One Only filling all the universe—Source of strength and sturdy health, but they got tired of being continually on the watchout toward an Invisible Friend, and wailed that their opportunities were wretched.

A complainer of situations or people or events is no friend. His aura is bad. It acts as a secret cut-off to gladness.

Attention to the One Presence acts on mankind as the magnetic bar acts on a steel needle. Suddenly the needle is a magnet. Taglioni saw invisible dancing. She practiced the motions and gyrations and leaps which she secretly imaged, till she was like a symphony in thistle down.

Caleb was as sturdy at eighty-five as he had been at forty, by attending daily upon the Omnipotence that bears up a planet on its bosom as easily as the Pacific bears up a rose leaf.

The best gift we can bring to our neighbors is the aura of a noble doctrine from which we never swerve. Cosimo di Medici said that the aura of Archbishop Antonino, with his divine doctrine of God as peace, had stopped famine, plague and earthquake. Antonino was always exercising himself for himself by adoring Irresistible Peace. So he radiated irresistible peace.

"This is my aura broken for you," may all such aver. But I must have an aura worth while before its breaking is worth while.

"To thine own self be true,
And it shall follow as the night the day,
Thou canst not then be false to any man."

Saturday is Saturn's day, or the day of Cronus, god of harvestings.

Saturn is king of the Golden Age. Always the king can be invoked: "Let the king hear us when we call."

Invocation appears to be the easiest of all the practices of man with the Unseen King, yet only a few out of all earth's billions have had invoking powers. Cicero was

an orator, and the greatest lawyer ever known, but some peasant with invoking energy had more healing of his pains than Cicero could rally.

When Pope Pius the Ninth wanted his titled lady friend to be cured of her terrible rheumatism, he had to send for Cancelli of peasant descent, to invoke the healing.

Hezekiah, among the kings, was one who could invoke real aid. He had more invocative effectualness than the great Isaiah. He drew to himself life from the King of kings, and warded off death for himself and for his whole army. He tells us exactly how he did it: "I called unto thee, and I stretched up my hands unto thee." This has always been what all men with invoking effectualness have done. They have drawn from beyond the margins of the manifest by stretching up their hands and calling for miraculous help from the Unmanifest.

"Until the day breathe, I will get me to the mountains of myrrh," said Solomon. *The day that breathes* is the time of the ozones of the Unseen that come breathing in. *The myrrh mountains* are the heights up to which the peasants stretch their hands and call.

Myrrh was an anesthetic. It was like poppy anodyne for causing forgetfulness of pain. Myrrh perfume was the symbol of the celestial ethers which by and by breathe of themselves, till time is no more. They offered myrrh to Jesus, but he did not need it, as he was already breathing beyond time's range.

Proclus studied into the invocations of all religious peoples, but he never seemed to catch Hezekiah's secret of stretching up his hands and calling upon the unseen Lord of the Happy Harvests, King of the People Yet To Be.

Man tends deathward with all his common breath, so he sends it forth more than he inbreathes it. "And he returneth to earth and his thoughts go with him."

Saturday is the day to invoke, like Hezekiah and the inspired peasantry. It is the day to get us to the myrrh mountains of Solomon, where immortal elixirs can be inbreathed.

Shakespeare knew that spiritual flavors could be in-drawn by calling upon whoever holds them in large storage:

"Go, my dread lord, to your dead grandsire's grave.

Invoke his warlike spirit."

Sunday is Sol's day. It is the day to remember the sun worshiped by Abraham and Zoroaster and Jesus. That is, the Sun of the Sun. On was a city where the Sun of Righteousness with healing in his beams, was adored. On, or Heliopolis, was the brightest spot on the globe in the days of Moses. The divine oracles were promulgated by the priests of On. Thus they were the priests of light—Sun Priests.

As the image of the butterfly is in the caterpillar, and it is the sun that draws it forth, and the image of the oak tree is in the acorn, and the sun draws it forth, with heart of iron and bark of mail to stand rooted in the centuries, so the Sun of the Sun draws forth the Divine Image in any man who watches high and keeps noble oracles.

The Hebrews were mysteriously wonderful while traveling through the wilderness. They sent an ark on before them, shouting an oracle into it with loud voices, two million strong: "Up, Lord, let thine enemies be scattered; let all them that hate thee flee before thee."

When the ark stopped, they cried, "Return, O Lord, unto thy ten thousand thousands," and, as they had not a doubt of the ark being the pivotal center of power, the Lord visibly with them—it is no wonder that Dagon fell down and broke his hands, and the men of Goth and Ashdod dropped dead when the Philistines captured the ark.

Dr. Worcester told a man to put one worry into one bean, and another into another bean and drop the beans into a cushion. This is a modern application of the old principle of arks and phylacteries, which did not enfold worries, but oracles.

One old Hebrew oracle or cabalistic sentence charged with secret helping power, read: "It overflowed—He sent forth darts—Shaddai is all sufficient—His hand is strong—He is the preserver of my life." Shaddai was the ancient

name for Omnipotence. Notice the principle of outgoing and incoming in all the talismans. Out go the mystic omnipotent powers to beat back troubles. In come the same powers to preserve and protect and prosper.

When the Hebrews sensed the outgoing aromas and the incoming elixirs, they were on the myrrh mountains where Solomon got him to wait for the New Day to breathe. Ezekiel was on the mountains of myrrh when he called, "Come from the four winds, O breath, and breathe on these slain!" And the bones in the valley felt the breathing of the breath that causes forgetfulness of death, and bone to bone they stood up as men.

It took thousands of Hebrews joining together to make the ark a repository of oracular radio activity, but in this neo-pagan day each one on his lone myrrh mountain may sense the sunshine and the wind of the New Day's earth-conquering breath, and know that something divine in him is greater than any trouble that can happen to him, and something in him is wiser than the common mind that stamps him down as scarabs are stamped under Nile mud.

"Come from the four winds, O breath, and breathe on the likeness of God in me." "Shine, up-drawing Sun, on this thy mystic, Immortal Image!"

"A commonplace life" we say, and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings;
And dark were the world and sad our lot,
If the flowers should fail, and the sun shine not,
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.
—Susan Coolidge.

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Froude.*



BIBLE LESSONS

BY CHARLES FILLMORE

LESSON 9, DECEMBER 1

THE LUNATIC BOY—Mark 9:14-29.

14. And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

16. And he asked them, What question ye with them?

17. And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

18. And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

19. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long time is it since this hath come unto him? And he said, From a child.

22. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23. And Jesus said unto him, If thou canst! All things are possible to him that believeth.

24. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

25. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26. And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead.

27. But Jesus took him by the hand, and raised him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out?

29. And he said unto them, This kind can come out by nothing, save by prayer.

GOLDEN TEXT—*And Jesus said unto him, If thou canst! All things are possible to him that believeth.*—Mark 9:23.

Christian preachers lay special emphasis on the command, "Follow Jesus." Yet throughout his teaching Jesus gave examples of healing, the direct result of which was the casting out of evil in some of its many forms. These were demonstrations of the law which he taught, and his disciples, and all who set forth his doctrine, were expected to show by similar works that they were in possession of a truth that had demonstrable power. "These signs shall follow them that believe." What must he think of the thousands of Christian ministers who claim to be interpreters of his doctrine but who have no faith whatever in spiritual healing? They tell us that their only hope of salvation is in him, yet they cannot heal a simple headache through faith. "O faithless generation, how long shall I be with you? how long shall I bear with you?"

Jesus set forth the power of faith as a demonstrable principle with an assurance greater even than Newton his Principia. Jesus not only laid down the working law, but he also gave examples of its application, and reprimanded his disciples when they failed to get the lessons in healing which he repeatedly gave them. Yet we are gravely told by his accepted teachers that he worked "miracles" when he healed the sick, and that this power is no longer necessary because we now have the New Testament. But he thundered, "*All things are possible to him that believeth!*"

Jesus expects all his followers, both teachers and laymen, to do the works that he did in casting out evil states of mind. Do you carry the signs? Are you bringing forth the fruits? If not, why not? You may be like those weak disciples who could not cast the dumb spirit out because they lacked spiritual faith. "O faithless generation!"

When a follower of Jesus finds that he does not

possess faith equal to the work of casting out demons and healing the sick, he should at once go to God in prayer.

"This kind can come out by nothing save by prayer."

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee."

The "inner chamber" here mentioned is the holy place within every soul, where the Spirit of God meets secretly the spirit of man. Metaphysicians call this entry into the secret chamber of the consciousness, "going into the Silence."
"Whosoever will may enter in."

LESSON 10, DECEMBER 8

THE CHILD IN THE MIDST.—Matt. 18:1-14.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?

2. And he called to him a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

8. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

10. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

GOLDEN TEXT—*It is not the will of your Father who is in heaven, that one of these little ones should perish.*—Matt. 18:14.

The kingdom of heaven is a condition in which Divine Mind supplies idéals for all the thoughts of man's mind. The greatest in this kingdom is he who is most receptive to these Divine ideas. Innocent confidence and trust is a necessary element in this state of mind. Suspicion or distrust closes the door to the full inflow of heavenly ideas.

"Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Mortal man's idea of the kingdom of heaven is a government where the officers and rulers are patterned after the kingdoms of earth. But the kingdom of God is of a very different character. Instead of being rulers, the greatest in that kingdom are servants. This is the teaching of Jesus. The humble, childlike spirit is necessary to those who desire to enter the presence of Divine Mind.

Christ is the servant of humanity. He humbled himself and became the least among men that he might save them from the works of their ignorance. Whoever turns from the pride and arrogance of mortality and accepts the childlike spirit is receiving Christ.

It is a dangerous thing to kill out innocent, childlike thoughts. It is better to be very negative, to go to the very depths of the sea of mortality rather than cause a single spiritual thought of childlike receptivity to be obstructed in consciousness.

Eliminate ruthlessly external impediments to spiritual progress. Even though it be a thing as necessary as the

hand or the eye, if it stands in the way of higher things, cut it out and enter into spirituality at any cost. Some people are very eager to know all about the higher law—they study occultism, spiritualism and mesmerism for the purpose of gaining power, and at the same time satisfying a certain human curiosity. This is the eye that should be plucked out. This lust for knowledge and power blunts the sweet innocence of the little child within, and often leads to sins that have to be atoned for in the purifying fires of the soul. The comparison here used is the fires of Gehenna—a valley south of Jerusalem where the refuse of the city was burned.

It is the will of Divine Mind that all that makes up human consciousness shall be raised to the heavenly degree—that not even one of these little ones should perish.

LESSON 11, DECEMBER 15

FORGIVENESS.—Matt. 18:15-35.

15. And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

18. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT—*Forgive us our debts, as we forgive our debtors.*—Matt. 6:12.

The measure of forgiveness in God is unlimited, according to this teaching of Jesus, and right here, if not in many other places, he puts a negative upon everlasting punishment.

God is here illustrated as the king, whose servant owed him ten thousand talents (about \$20,000,000), which, when he could not pay, he was fully forgiven the whole debt. Yet that same servant had an account of a hundred pence (\$16) against a fellow-servant, whom he took by the throat when he could not pay, and finally had him cast into prison. When this was reported to the Lord, he had the unjust servant brought to him, and called down upon him the law until he should pay the fabulous sum which he owed.

Thus is shown the relation of man to his fellow-

man and the Principle of Being. We live in and think through a universal ether that is more sensitive to our thought vibrations than the most finely-keyed musical instrument to the vibrations of sound. This is the translucent substance of the "kingdom of the heavens," and it records every emotion, every thought, every word sent out by us. A feeling or thought of anger, or revenge, or injury of any kind toward another, sets awirl with violent discord this Mother Substance, this White Shekinah, and the beautiful forms which it is constantly pushing out from the center of Being are broken and distorted. It is here that man incurs the great debt to Mother Nature of "ten thousand talents," and which he can never pay through his own effort; yet the Wisdom and Love attributes of Being may be called into expression by man, and through their smoothing and harmonizing power all this turmoil be reduced to order. Thus the great debt which man owes is paid by God.

But this Wisdom and Love of God can never make conjunction with the Mother Substance, the Lamb of God slain from the foundation of this mortal world, until the mind of man is like unto the mind of God. Then here comes in that most vital lesson of forgiving offenses to the uttermost in order that you may be God-like and bring down this kingdom of the heavens unto the earth. The measure of the wrong or injury done you by another should not be taken into consideration. The Jews thought it God-like to forgive seven times, but Jesus said "seventy times seven," which implies unlimited forgiveness.

LESSON 12, DECEMBER 22

CHRISTMAS LESSON.—Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*Unto us a child is born, unto us a son is given.*—Isa. 9:6.

Man evolves consciousness according to fixed laws of Being. There are rules governing the development of a conscious identity, with all that that implies, exactly as there are rules governing mathematical demonstrations. The student in numbers knows that he is not limited in the use of the principle—all he has to do is to follow the rules and go forward. So in working out this problem of life, man is not limited so long as he conforms to the law. That he may learn the law easily it is provided that he begin with a few ideas, such as life, intelligence, power. These ideas he combines in a multitude of ways, and when he has arrived at a certain proficiency, another factor or rule of action is opened to his consciousness. This may be termed the Idea of Divine Substance.

The development of this idea in consciousness requires an uplift in the whole man. There is a bringing

forth of greater activities in every department of consciousness; virtually a new man is born, with the old as foundation. The new man is called "Jesus," whose name means the same as Jehovah, the *I Am*, the Supreme Will.

This man of larger possibilities requires a wider field of action, hence he is born into a comprehension of Divine Substance which far transcends in its capacity for expressing mind that old environment called matter. So we are informed in the symbolic description of this evolutionary step in Matthew, second chapter, that Jesus was born in Bethlehem of Judæa. Bethlehem means the *house of bread*, or the abiding place of substance, and Judæa means *praise*, or spiritual recognition. The tribe of Judah is that aggregation of thoughts that has acknowledgement of spiritual things as the one and only reality. Thus the *substance* in which the Jesus man is born in us must be spiritual in its character.

Herod means *hero-like*. He represents the ruling power in the outer consciousness, which seeks to kill the new state of mind developing within, which will eventually supersede him. He is now in command of the temporal government, and sense consciousness is his stronghold. But he cannot stop the growth of the new life within if we are obedient to the Spirit and, like Joseph, watch for the guidance of the Lord.

The Wise-men from the East who came to visit Jerusalem are the stored-up resources of the soul which rise to the surface when its depths are stirred up by a great spiritual revelation. East always means the within in Scripture symbolism.

The star which pointed the way for these Wise-men was also in the East, and it is that inner conviction of our Divine sonship. This is developed in some people so strongly that they actually see it reflected in the atmosphere, and, like Napoleon, they believe that a destiny is theirs that cannot be defeated or swerved aside so long as this star is in its ascendancy. This inner conviction of our capacity to accomplish whatever we undertake calls forth the very best

in us, and we succeed where others of equal ability fail. The stored-up wisdom and experience of the soul rejoices when this faith in one's destiny to do the will of God begins to rise within, and all the riches of wise experience, such as gifts of gold, frankincense and myrrh are bestowed upon the young child. These gifts represent the subconscious reserve forces of the organism which enter into and form the new body of Jesus.

When in the silence and in dreams we see a little child, we may know that the Christ body (Jesus) has begun to form in the subconsciousness. Then we should be careful and not let the subtle desires of sense rob the young child of its vitality, and thus kill it out of consciousness. The young child must be cared for and fed daily with spiritual thoughts or it will wane and finally pass out of mind, and we will find ourselves back in the old sense state with Herod in supreme control. Watch and pray, cultivate the things of the Spirit, and the Christ-child will grow daily in wisdom and stature.

LESSON 13, DECEMBER 29

REVIEW

LESSON 1, OCTOBER 6.—JESUS WALKING ON THE SEA.—
Mark 6:45-56.

Golden Text—"Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matt. 14:27.

Central Thought: God is Substance, firm, enduring, unchangeable, eternal. This is the ground of man's faith by which he is upheld and sustained through every experience in life.

LESSON 2, OCTOBER 13.—CLEAN AND UNCLEAN.—Mark 7:1-23.

Golden Text—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

Central Thought: "The letter killeth but the Spirit giveth life." Rites and ceremonies are of no value.

We should avoid the traditions of men, in all the forms popular today.

LESSON 3, OCTOBER 20.—MISSION TO THE GENTILES.—
Mark 7:24-30; Matthew 8:5-13.

Golden Text—"Him that cometh unto me I will in no wise cast out."—John 6:37.

Central Thought: Life is one and should be unified in Spirit, soul, body.

LESSON 4, OCTOBER 27.—WANDERINGS IN DECAPOLIS.—
Mark 7:31-8:10.

Golden Text—"He hath done all things well; he maketh both the deaf to hear, and the dumb to speak."—Mark 7:37.

Central Thought: We should all be doing the mighty works done by Jesus, not only in the healing of others but in awakening and restoring our own inner powers.

LESSON 5, NOVEMBER 3.—THE SIGN AND THE LEAVEN.
Mark 8:11-26.

Golden Text—"Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."—John 8:12.

Central Thought: Those who require "a sign" before they will believe are not in the understanding necessary to enable them to believe. They need spiritual quickening rather than "a sign."

LESSON 6, NOVEMBER 10.—WORLD'S TEMPERANCE SUNDAY.—Hosea 7.

Golden Text—"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them."—Isa. 5:11.

Central Thought: Man's desire for stimulants is really a desire for more life. An intemperate man can be healed by declaring that his desire is satisfied with the substance of spiritual Life. Intemperance is not confined to the drinking of alcoholic beverages, but includes all forms of eating and drinking that make man the slave of appetite.

LESSON 7, NOVEMBER 17.—THE GREAT QUESTION.—Mark 8:27-9:1.

Golden Text—"Thou art the Christ, the Son of the living God."—Matt. 16:16.

Central Thought: Man should not identify himself with personality, but should know himself as the Son of God.

LESSON 8, NOVEMBER 24.—THE TRANSFIGURATION.—Mark 9:2-13.

Golden Text.—"A voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone."—Luke 9:35.

Central Thought: The prophet has declared: "All that see them shall acknowledge them, that they are the seed which the Lord hath blessed." The Christ Mind shall transfigure every one who gives up the mortal consciousness and comes into the Christ consciousness. This will come about through the outworking of the law of expression which is comprehended in the three steps, Mind, Idea and Expression. The Perfect Man Idea, in Divine Mind, shall be clothed with Divine Substance and be manifest in a glorified body.

LESSON 9, DECEMBER 1.—THE LUNATIC BOY.—Mark 9:14-29.

Golden Text—"And Jesus said unto him, If thou canst! All things are possible to him that believeth."—Mark 9:23.

Central Thought: "All things are possible with God." "All things are possible to him that believeth." Instead of trying to excuse lack of faith by saying, "The day of miracles is past," we should bring ourselves right up to the standard set by Jesus Christ and say, "I can do all things through Christ which strengtheneth me."

LESSON 10, DECEMBER 8.—THE CHILD IN THE MIDST.—Matthew 18:1-14.

Golden Text—"In heaven their angels do always behold the face of my Father which is in heaven."—Matt. 18:10.

Central Thought: The teachable spirit opens the mind to the understanding of spiritual things. All the pride of mortal knowledge must be eliminated from consciousness to make way for the Truth.

LESSON 11, DECEMBER 15.—FORGIVENESS.—Matthew 18:15-35.

Golden Text—"Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

Central Thought: Forgiveness is a necessity because of the Law of Being, which is Love. According to this law, before one can expect forgiveness himself he must grant forgiveness to others.

LESSON 12, DECEMBER 22.—CHRISTMAS LESSON.—Isaiah 9:1-7.

Golden Text—"Unto us a child is born, unto us a son is given."—Isa. 9:6.

Central Thought: The central thought of this lesson is, "Let Christ be formed in you." The Christ baptism quickens the whole organism of man, and gradually there is formed within him the Christ body. This body is spiritual, everlasting, because it is made of the Substance of Spirit.

LESSON 13, DECEMBER 29.—REVIEW.

Golden Text—"If any man willeth to do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself."—John 7:17.

These are the things I prize and hold of dearest worth: Light of the sapphire skies, peace of the silent hills, shelter of woods and comfort of the grass, music of birds, murmur of little rills, shadow of clouds that swiftly pass; and after showers the smell of flowers and of the good brown earth. And best of all, along the way, friendship and mirth. So let me keep these treasures of the humble heart in full possession, owning them by love.—*Henry Van Dyke.*

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing.

EDITED BY MYRTLE FILLMORE

THANKSGIVING IN THE HOME



THANKSGIVING and gratitude are qualities of the soul too little understood and exercised.

Heaven and earth listens and responds to the soul that is quickened into praise and thanksgiving. Praise is gratitude in action. Try it in *your* home.

If giving thanks in the past has increased meager supply into superabundance, it can be done again. Elisha did it. Jesus did it. The same power is latent in you. Why not bring it forth?

If you have never practiced daily thanksgiving in your home, you have left unused one of the most potent factors in your power for bringing about ideal conditions in your household.

She who is given to rule in the kingdom of home is sovereign of nations.

"The hand that rocks the cradle rules the world."

The mother mind and heart is the matrix in which character is molded, and home influences the shaping power of a nation. Given wise and loving mothers, orderly and harmonious homes, and we can dispense with civic laws and corrective outlays.

For the simple matter of a grateful, loving heart at the head of the home redeems it from discord and discontent, and ultimately changes the "spears" and "swords" of a nation into "plowshares" and "pruning hooks."

The day of national thanksgiving is at hand—a day originally instituted in recognition of God as the Source of the nation's supply and prosperity; a day set apart as a

special tribute of praise and gratitude to the Great Giver of All Good. Since the home is the bulwark of the nation, the responsibility of the proper observance of this holiday rests with the homes of the people.

As we have reformed our method of celebrating the Fourth of July by eliminating its destructive elements, shall we not also eliminate our intemperate custom in keeping Thanksgiving by making it "sane" in eating and drinking?

Let us keep the spirit of thanksgiving uppermost in the home through the daily exercise of it.

Since responsibility for the proper cultivation of the appetite rests with the home, every mother should see to it that her table is provided with plain and wholesome food for the children who are forming habits of appetite that shall become permanent factors in health and soul development. It is a recognized fact that the quality of the food effects the quality of the feeder.

Meats stimulate the senses. Highly seasoned foods, tea, coffee and alcoholic beverages excite the passions and appetites.

The mother's prayer for the purity and protection of her family needs begin at the family table, and enter into every detail of her home ministry. She must see to it, that intelligence and cleanliness of thought and practice are kept inviolate through the recognition of Christ as the Head of her house.

The love and confidence of her family will always be assured to the mother who prepares the way of her daily ministry through prayer and thanksgiving, that the dear Lord is with her, and goes before her and orders the ways of her household.

The very walls of her dwelling shall be in league with her thoughts of praise and thanksgiving, and "Holiness unto the Lord shall be written on her pots and kettles."

Since the mother gives character to the home, and the home to the nation, let every home-keeper who reads this unite in making this Thanksgiving a pæon of praise and a song of joy to the Great Giver of our Good.

THE STORY OF LOVIE

Chapter V

THE HOME COMING



OMING, coming," sang the birds.

"C—umming, —umming," droned the bees.

"Coming, coming," rustled the big oak, and every leaf and flower and living creature in the little forest joined the refrain, "Coming, coming!" Anyway, that's how it seemed to the little group waiting on the piazza of the bungalow, for the day and the hour had arrived for the homecoming of its king and queen.

"Just to think of Miss Trixie's bein' here in a few minutes and findin' all these surprises," was the exultant comment of Tom Sams.

"She'd never dream of me and you bein' here to look after things, either;" and the rest of Janie's remarks were lost in the snowy apron she applied to her mouth to subdue the happy giggle her thought of Miss Trixie's surprise had inspired.

"It is truly wonderful," said Ned, "how everything has worked out. Not a thing planned or wished but it has been promptly provided for; and today we are ready to turn over their little kingdom to them, in order and completeness. Even their delay of a few weeks was a part of the divine order to help you out with your plans, Tom." And so the happy conversation went on till the sound of wheels grated on the new driveway, and then a moment more, and Jack and Trixie stood in speechless admiration before "the little cabin-like thing." When Trixie found her voice, she cried:

"Oh, Ned, I never dreamed it could be so beautiful as this!"

Then followed such greetings and explanations as are sacred to the "Chosen Spot."

Within as without, surprises greeted the homecomers—none more gratifying to Madam Trixey than the fact that Janie Smith was installed as maid and housekeeper in her pretty new home.

"I wanted to come awfully," explained Janie later on, when they were reconnoitering the kitchen and pantries, "and so your mother let me stay with her a few months just to learn how to do things like you're always used to; and I'm here, and I hope you'll like it, for I want to pay back some of the good things you have done for me."

"Dear, dear Janie," said Trixey, putting her arms 'round the devoted girl, "your presence here makes me very happy, and you are a blessing to my pretty home, and will always keep me remembering that no kind act is ever lost. You and I will serve the Good together, and the motto of our home shall be '*Loving Kindness.*' "

In the sitting-room Jack had discovered his mother's portrait, and without knowing the power it had exercised over his father, he, too, fell on his knees before it, and cried aloud, "Oh, mother, mother, could you but smile upon me!" Trixey found him here, and without seeming to notice his longing gaze, she said brightly, "That is Aunt Joy's and Grace's wedding gift to you, Jack. Grace painted it herself from that sweet little portrait you loaned me of your mother. How do you like it?"

Jack turned and smiled. "Grace did that! the little minx! Who would ever have thought it, Trixey? There's a wonderful livingness about it that startles one. How could she have gotten into the secrets of mother's soul so as to have pictured them in her face like that?"

"Oh, you see, Jack, that is easily accounted for. Aunt Joy was her critic, and you know Aunt Joy and your mother were inseparable friends, and so she and Grace have managed the picture very cleverly," explained Trixey.

"I wonder if father has seen it," remarked Jack to Ned, who had just entered the room.

"Your father has seen it," replied Ned in a voice that permitted no further questioning.

Oh, such a delightful repast as Janie served in their dainty breakfast-room! And never were there such grateful hearts as Jack's and Trixie's.

"This goes beyond my ideal of a home, Jack. As much as I have stretched my imagination, I have really never compassed so much as this. Just to think—Ned will be with us part of the time, and Janie and Tom are ours for good. I'd like to divide our happiness with the whole world, Jack."

"Dear little Trixie, sweetheart, you'll have abundant opportunities to do that; but we will not let the world divide its imagined miseries with us."

When the happy first meal was over, Tom was on hand to chaperon them about the wood.

Once outside, Jack's eye fell upon the rustic garage, and with a long whistle he looked askance at Ned.

"It was your father's idea," answered Ned. "He said you would need a way of getting out of the woods."

"My father!" exclaimed Jack, "My father did that for me?"

"Yes; go in and see your fine machine."

"Isn't it a beauty, Jack?" was Trixie's comment; but Jack was like one stunned. He could not reconcile this with the habits characteristic of his father.

"Come on," called out Tom, who was eager to steer the home-comers 'round to "the place of running water." With the love and greetings that had to be bestowed upon everything alike in this realm of happy creatures, it was quite a time before Tom succeeded in bringing about the *denouement* of the little stream. They came suddenly upon it as they rounded a little knoll. There it lay like a pretty infant in its bed of white sand, cuddled in among ferns and water cress. Trixie shrieked her delight as she sprang down beside it. "Oh, Jack, my dream is fulfilled; it always had running water in it, and ferns. Surely the wonder-workers have been busy all over these little woods. Where did it all come from, Ned?"

"Ask Tom, over there; he's the wonder-worker here," answered Ned.

"You, Tom? is this your work? How did you do it?"

"Well, Miss Trixie, I s'pose you might call me the instigator of it, 'cause I had it in my heart, but it's Mr. Jack's father you can thank for it. He's the one who furnished the funds, and told me to make it just as beautiful as I could."

Again Jack exclaimed, "My father! did my father do this for us?"

"Why, of course," answered Tom, who saw no occasion for surprise. "Your father is one of the cleverest old gentlemen I ever saw. He just wanted us to do everything that could be done to make this place nice and comfortable for you and Miss Trixie."

Jack passed his hand over his forehead, as if to make sure he was awake. Could it be that his dream and the apparently hopeless one of his blessed mother were coming to pass, even as Trixie's about the little running stream that flowed at their feet? He turned to Ned with the question, "Has father been here lately?"

"Yes," was Ned's answer, "and he will be here to-day, for he knows you have come."

Trixie said she believed she'd stay and enjoy her "sylvan retreat" awhile. Tom delightedly watched her from a distance, and felt amply repaid for his part in bringing her dream to pass.

Jack Wiseman and Ned Day walked slowly toward the bungalow. Both were silent. Jack's mind was filled with the strange emotions that had been stirred through these evidences of his father's apparent interest in his new home. What could have brought about such a sudden change, and what would be his father's greeting to him?

Ned understood the situation and was silently rejoicing in the thought that Jack would find his father's true heart, though it had been hidden from sight all these years beneath the hard exterior of a sordid business man.

He felt, too, as he stood on the veranda later, that Jack had sought again the presence of his mother's picture; and as Mr. Wiseman drew up and alighted from his automobile, Ned was quickly at his side, and pointing to the "little hut," said, "Jack is in there." That was all the father desired just then, and in a moment more father and son stood before that face looking down upon them from the wall, and a new and sacred relationship sprang up between them.

(To be continued.)

Those parents who think that their children will profit by their good advice if that advice is not fortified by good personal conduct, are ignorant of a child's methods.

In home life nothing is so hateful to the children as good advice from father or mother when that advice is contrary to their own habits; they will not honor it because they cannot; they are not able to hear the words; they are too busy thinking what father and mother do themselves, and they are influenced by the spiritual forces of the parents' inner life; and that is what they regard, while they laugh at the counsel.

To think that a child can fashion its life after a pattern that it never sees, is to expect it to perform a miracle out of the law-ruled lives we live. And only God can work miracles of that sort.—*L. E. Ray.*

Words are great forces in the realm of life;
Be careful of their use. Who talks of hate,
Of poverty and sickness, but sets rife
The very elements to mar his fate.

When love, health, happiness and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near;
Then nestle down within our homes to stay.

—*Ella Wheeler Wilcox.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

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 UNITY BLDG., 913-917 TRACY AVE.,
 KANSAS CITY, MO.

CLASS THOUGHT

November 20 to December 20, 1912

Held daily at 9 p. m.

The Word of God works mightily in me, perfecting my flesh.

PROSPERITY THOUGHT

November 20 to December 20, 1912

Held daily at 12 m.

I praise and give thanks to the All-providing One for His Bountiful Good.

I PRAISE AND GIVE THANKS TO THE
ALL-PROVIDING ONE FOR HIS
BOUNTIFUL GOOD

WHY WE SHOULD GIVE THANKS

Thanksgiving and gratitude open up all the channels of mind and heart Godward.

Praise quickens the latent powers of our Being, and brings into activity the best that is in us.

Rejoicing and thanksgiving set astir new purposes in ourselves and others.

It is blessed to give thanks. We increase and multiply our visible substance through thanksgiving.

We increase and multiply what we give to others through thanksgiving.

A grateful heart is more to be desired than temporal riches.

Thanksgiving Grace

"Dear Father of all, we thank thee for this gathering at our Thanksgiving table, and for this loving fellowship. Thou who seest and knowest the heart and its purposes, judgest us righteously and mercifully. In partaking of this food may we eat and drink of the Inner Spiritual Substance that shall give us strength of body and peace of mind. We thank thee, O Father of all Good, for the abundance of thy unfailing supply and for the knowledge that all Life is of thee, and therefore sacred. In the name of Jesus Christ, our Elder Brother. Amen!"

Dear Father, thy love is our bounty; out of it we are fed. Abundance is ours through knowing thee as our unfailing supply and support. Amen!

THE VIRGIN LIFE

EDNA L. CARTER



JESUS taught regeneration. He came to lift the race up out of generation and death into regeneration and life. Generation is now a race tendency, and to be free from it, men and women must co-operate with Jesus Christ. They make connection with his lifting up power by desire to rise, and willingness to gain and use the necessary understanding. These words are written to those who have been quickened to this desire and will.

God is Father-Mother. Man is the expression of the Father Principle; woman is the expression of the Mother Principle. The Father-Mother can be expressed in a higher way than in bringing forth children through sex generation. Neither a marriage certificate nor carnal experience gives men and women understanding of their being. Within everyone is the knowledge, potentially, and it is awakened by the descent of the Spirit into consciousness. This is the true way to understanding and it is open to all. Some women who have borne children after the flesh think that they feel and know what childless women do not know. They think this because they are ignorant of the fact that the Mother Principle is in all women. When that principle is given expression through sex and generation it begets in woman a certain selfishness. This is not always recognized and overcome, because its base is in the child instead of in herself, but it bears all the marks of selfishness, being personal and limited. The true expression of the Mother Principle has in it no carnality or sex sensation, but is pure and spiritual, and it begets in those who spiritually express it, the Love universal instead of personal love. More than that it leads to regeneration. It is the union of the Father-Mother Principle in man and woman that regenerates them when it is expressed in purity.

The Virgin Life is the true, spiritual expression of the Father-Mother Principle. Both men and women may be virgins. In Revelation, the name applies particularly to men. "These are they which are not defiled with women; for they are virgins." Isaiah and Jesus called these virgins, "eunuchs." Jesus, in speaking of them, said, "There are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which *have made themselves eunuchs for the kingdom of heaven's sake.*"—Matt. 19:12.

Doubtless the word "eunuchs" applies to both men and women who have separated themselves from the sex consciousness and experience for the Truth's sake, just as the "virgin" applies to both. But it helps somewhat in working out the problem in our own minds to think of the eunuchs as men and the virgins as women. The man may lay hold of the lifting up power of Jesus Christ by affirming, "I have made myself a eunuch for the kingdom of heaven's sake," and the woman with the affirmation, "I am a virgin unto the Lord."

When a eunuch and a virgin are joined, their union is spiritual, and they help each other into the virgin life. They learn together how to give righteous expression to all the powers of their being. Suppression does not fulfill the law; and continence alone does not fulfill it; merely abstaining from fleshly lusts is not all that is necessary to redeem man and woman. Right with the abstaining there must be a positive expression of the life forces along spiritual lines. This is a lifting up process, and is accomplished through affirmations of Truth made silently and audibly. The two who are joined in the virgin life will truly come into the realization of the regenerating power if they will hold together in the Silence, words like these:

"We are joined in the regeneration. Our union is not carnal, but spiritual. We are free from the race tendency to generation and our whole being is lifted up in Christ Jesus. All the forces of our being are now quickened by

the Spirit and we express them in righteousness and true holiness. The Spirit of Truth enlightens our understanding and we find our joy and satisfaction in keeping the law of the regenerate life. We are joined in the Substance of Life, pure, spiritual Life, and in Love, pure and spiritual, and in Wisdom."

Like all consecration, the dedication of a man or a woman to the virgin life is a definite work, accomplished in one mental step, but fulfilled in daily prayer and meditation and obedience. Certain truths are especially helpful in establishing the eunuch and virgin consciousness. First, the one who has given himself to the virgin life should deny that he is the offspring of man and affirm that one is his Father, even God. This will help free from all sex tendencies that come with the belief in flesh inheritance. Then he should deny all connection with the Adam race. He has made himself a member of the New Race which is to have dominion over all things, and the race thoughts and ideas of sex have, therefore, no power over him. He needs to deny also all individual identity with and tendency toward sex desire and expression. These denials, together with the positive statements given above, are the means used to make one's self a "eunuch." It is a spiritual process.

The blessing promised those who choose the virgin life is described by Isaiah as far greater than anything that is known to those who live in generation. The joy and satisfaction of regeneration is revealed day by day as the virgin consciousness is established. "He that is able to receive it, let him receive it."

"Give love, and love to your life will flow,
And honor will honor meet—
And the smile that is sweet will surely find
A smile that is just as sweet.
For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."

THE WORD OF GOD
WORKS MIGHTILY
IN ME, PERFECTING
MY FLESH.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

We have no secret teaching "given by word of mouth only." All that we teach is printed monthly in our magazine, UNITY, and in other publications. We are disciples of Jesus Christ and proclaim the Truth as taught by him. Our doctrine may be briefly described by the word, "regeneration," meaning a complete transformation of the man, spirit, soul and body, through which transformation, death is overcome and eternal life attained. To make such a change, everything belonging to the mortal consciousness, the Adam man, must be forsaken. "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." To fulfill the requirement, the lust of the flesh and the pride of life, everything that pertains to generation, must be relinquished.

* * * *

We do all our work in the name of Jesus Christ, for it is the name which is above every name and there is no other name given whereby we must be saved. We have no condemnation of those who wish to affiliate with mixed thought and work under other names. They have the right to do so if they wish. But Jesus Christ is the one and only Standard recognized by us, and in his name we will continue to do his will and work.

* * * *

The "leading of the Spirit" is not something mysterious. When you open your mind to the Wisdom of God in the Silence, you should claim in faith that you have received, and trust that the Spirit does guide you. "Christ is made unto us Wisdom," and the more you affirm that Christ is your wisdom, the more you will realize the order and harmony that results from the directing power of Divine Wisdom. But do not be surprised and disappointed if everything does not work out according to your old ideas.

The All-Seeing Mind should not be judged by the dim and short vision of the mortal. What may at first seem to you failure may prove to be a clearing away of rubbish that will open the way in mind to a larger life.

* * * *

The explanation of the expression, "The image and likeness of God," as used by us is given in our Correspondence Course much more fully than we can give it in the space of a letter. "Image and likeness" might be used almost synonymously with "pattern." But it should be remembered that in its application to man as the offspring of God it is a *living* pattern. Man is not a reflection of God, but the living image and likeness.

A study of your own mind action will prove to you that you do not make anything which you do not first have in mind as an idea, an ideal, an image, a pattern. First, you have mind, then an idea in mind, then the expression of that idea. These three, Mind, Idea, Manifestation, are in all thinking. God, Divine Mind, creates man, and he must have in mind the image or idea or pattern of that man. This Perfect Man (he could not make any other kind) is the Christ, the only begotten of the Father Mind. He is just like the Father, the very image and likeness, having his life and love and wisdom and all that the Father has. But there is another step. This ideal man must be brought into manifestation. In other words, he must be *formed* in us, take on substance and life. In the light of this third step the "reflection" idea is seen to have no place in Truth. Mind, Idea, Manifestation—this is the law everywhere, not hidden from man, but plain to him in every movement of his own mind. When this law of mind action is recognized, much of the mystery of putting on Christ, having him formed in us, is cleared away. We make everything by our thought, silent or spoken. But, just as important as the thought itself, is the image or ideal or pattern which we are clothing with the substance of our thought. Moses was told to make all things according to the "pattern" shown him in the mount, and we should

get the pattern of our thought from the mount of spiritual perception. The highest spiritual concept of man is Christ, the only Pattern worth while clothing with our thought. It is by looking to it, seeing it always before us as the living, working principle in us, that we are transformed into its image and likeness as explained by Paul. We grow like that which we continually behold. This is because of the law of mental action summed up in the three steps, Mind, Idea, Manifestation. We have a mind, we hold ideas in mind, and those ideas come into manifestation. The question of importance is, what kind of an idea, ideal, image or pattern are we holding. It is bound to come into manifestation. That is why we so persistently teach people to hold to the image and likeness, the Perfect Man, the only Begotten. Beholding him within, they shall be changed into his likeness from glory to glory even as by the Spirit of the Lord. In this way, mind and body shall be transformed, redeemed, glorified; while if an imperfect pattern, the Adam man, the man "earthy" is imaged in mind, that image will come into manifestation through the law of mind action, and so long as that image is held in mind, the imperfections of the Adam man will continue to be manifest. So our salvation, our redemption of mind and body depends entirely upon whether we are looking at the Perfect Man or the "likeness of sinful flesh." "Look unto me and be ye saved." "As Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up," and we must look upon him with a steadfast gaze in order that we may have him formed in us, in the very substance of our minds and bodies. "As we have borne the image of the earthy, so shall we bear the image of the heavenly," and by the same law of thought—the image of the earthy producing the manifestation of the earthy, the image of the heavenly producing the manifestation of the heavenly.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on ours.—*Tillotson*.

DEMONSTRATIONS OF THE LAW

When a student of Truth speaks about making a "demonstration" he means that he has spoken the Word which has set the Divine Law into operation in his consciousness, and so proved that the Law does work for him according to his Word. "He shall have whatsoever he saith."

It may be that he has spoken the Word for another and so brought into manifestation for that other some blessing. The Society of Silent Unity believe in the power of the spoken Word of Truth, and make it their work to help people everywhere by speaking for those who request it the fullness and richness of the love of God. That spoken Word finds expression in the lives of all who receive it, and it becomes manifest as health or abundance or freedom or illumination, or whatever the need may be.

Some of the demonstrations made since the last issue of *UNITY* are given below:

Beverly, Ohio.—You will rejoice with me to know that I am as free from the depression, sin and despair that made me powerless to act or free myself, as though it had never been. I am thanking God all the time and I appreciate, in a great measure at least, your unselfish efforts in my behalf. There is a sustaining power enabling me to put away the old thoughts when they arise. I did absolutely nothing to help myself physically. God did it all. I awakened August 20th from a long sleep healed—with joy instead of sorrow. I am realizing more and more what a wonderful healing it was.—*B. L. P.*

Nothing but the All-Powerful Word of God could make such a change in one. All the material remedies known to man could be used, but none of them could produce the healing and the freedom, and the joy and the uplift that comes through the mighty power of the Word of Truth received in the mind and heart of faith.

Livingston, Mont.—God has been so good to me, and Silent Unity has been the means of bringing me to God, so now I want to tell you and all the world of the happiness you have brought to me.

Shortly after writing to you for treatments for my friend, Mrs. H., I received word that she was dead. After the first shock some inner voice seemed to tell me that she was still alive and would get well. Her mother is here today and says that her daughter was dying, that the doctors had only given her until morning to live, but after reading my letter she seemed to have strong faith and rallied and is now getting better. How glad I am that I know God and Silent Unity, but for that my friend would not be living. May your good work very soon embrace the whole world.—*Mrs. H. S. W.*

Shumway, Ill.—My little boy, whom you have been treating, is getting along fine, and I feel sure that he would not have lived had it not been for Silent Unity, he was so ill when I asked your help. This makes twice that you, by the Word, have saved my little son.—*Mrs. C. F. B.*

Jesus said, "I am come that ye might have life and have it more abundantly." That life is made active in mind and body through the spoken Word, and there is no limit to its power. Jesus proved this in his ministry and left us the command, "Raise the dead."

Woodward, Okla.—I have no words to express my gratitude for the wonderful answer God has vouchsafed to your prayer. My two and a half year old baby, run over by two wheels of an automobile Saturday, is in a perfectly normal condition this morning. No bruises nor soreness to speak of at all.—*Mrs. F. M. C.* (This letter was written Monday morning.)

Canandaigua, N. Y.—A few weeks ago my husband telegraphed you to treat me for an injured spine, and from that moment I steadily improved and am now absolutely healed. My gratitude can hardly be expressed, for I suffered great pain, although from the first I declared the Truth, and at no time gave up my daily work, for the idea came to me that I should prove my words by my actions. Success still attends my husband and he is growing in faith. We study UNITY together, and it gives us great help and pleasure.—*Mrs. M. S. F.*

In all the Providence of God there are no accidents. This Word of Truth will quickly remove every appearance resulting from the belief in accidents.

Marlin, Texas—I write to thank you again, for you are an ever-present help and have never failed me in a single instance. I asked you to treat my little grandson and he is now in perfect health.—*Mrs. M. J. C.*

Colorado Springs, Colo.—You began to treat my son in July. At that time his stomach was in such a condition that the doctor said there would have to be an operation before he could get better.

You took the case and the inharmony all passed away. The doctors examined him in September and said there was no return of the trouble. How thankful we are for the help we have received.—*Mrs. F. E.*

Everyone who is delivered from the belief in the need of an operation has great cause for thanksgiving. The Word of God is not only quick and powerful, but it is intelligent. The understanding and power of the Word give it skill far beyond any skill of man. When it repairs the work is done perfectly and there are no years of suffering to follow.

Santa Barbara, Cal.—Thank you for taking my sister's case in response to my telegram. I wrote her the day I sent the message, telling her what I had done. She writes that she received immediate relief, and has been getting better ever since. She emptied her glass of medicine and has taken no remedies since. I am very grateful to you, and thankful beyond expression to the Power which so strongly impressed me to telegraph to you.—*I. M. H.*

East Wolfboro, N. H.—With delight and a heart full of gratitude I am writing to tell you how perfectly well I am at last, and surely hope now to keep so. Your care is wonderful, but I want to try my own wings now for a time, and will ask you to discontinue treatments, thanking you for your past assistance to me and mine.—*A. B.*

Denver, Colo.—About a month ago I wrote you for healing for my husband from seeming reappearance of cancerous trouble, also for supply. The answer came so quickly that I still feel in a dream. He has not been so well in over two years, and less than two months ago everything looked its blackest. This week we climbed in the mountain for miles, without a moment's after-effects on him. I did not ask for healing for myself, but a painful trouble of twenty and more years has vanished in the last six months. Our conditions have a different feel, and I know the Lord will give us as the need arises. Your help has been wonderful and results quicker than we dared expect. We cannot express even faintly our appreciation of what you have done for us.—*Mrs. M. B. W.*

Plainfield, N. J.—Within two hours after sending a telegram to you for help for my baby, he was entirely healed, and has been perfectly normal ever since. I could hardly realize it, as it seemed almost instantaneous. I have written you to help my husband in his finances. I am sure the way is opening and our supply is at hand, for many new opportunities are becoming visible. His faith is stronger, and his steadfastness to Truth. I am seeing more clearly, so you see God is showing "his saving grace" and we are looking to

him only, and are praising him continually for his many blessings.—*Mrs. J. R. B.*

North Battleford, Sask.—Many months ago I asked for treatments for my son. He is completely healed, and my heart is filled with praise and thanksgiving to God that by his Divine power working in and through you my child has been restored to health and strength. I cannot tell you of the wonderful blessing I have received through your teachings. Health and prosperity have indeed been given to us as a family during the past year.—*Mrs. M. A. B.*

San Diego, Cal.—I want to thank you for the help I have received from you since I asked for treatment. It has been a wonderful demonstration, and I realize more and more the Omnipresence of God and the out-picturing in more perfect conditions of health, happiness and prosperity day by day. A splendid report comes from Mrs. S. I have been treating her and sent her name to you. Mrs. P. is showing forth health and strength more than at any time since we telegraphed you. It has been a gradual improvement all the time, and we are so grateful to you for your help in that time of trial.—*L. P. P.*

East Wolfboro, N. H.—With delight I write of my daughter's wonderful gain. She seems perfectly well. We are both filled with gratitude and renewed faith and understanding.—*Mrs. A. B.*

Alba, Mo.—When I asked you for treatments I was in very poor health, coughed nearly all the time, day and night. Now I can sleep without being disturbed by any coughing. Friends whom I have not seen for three years said, when I met them, "How well you look. You look healthier and younger than I ever saw you look before." Some people might ridicule these statements, but it is truth. For years I never weighed over one hundred and five pounds, now I weigh one hundred and thirteen. This has not been the work of medicine, for I have not taken a dose since I wrote for treatments. I believe Silent Unity to be a shining light to those who will look and believe. I have tried to live what I understood to be a Christian life, but when I commenced to read UNITY and the little pamphlets you sent me, it was like taking a tonic to build up the system, only the strength and comfort was far better, for it was strength to the soul.—*Mrs. C. S. G.*

Carthage, Mo.—My son, A., whom you treated for appendicitis, is well. Thank you for your help.—*Mrs. E. W. S.*

Houston, Texas.—Our baby whom you healed is improving every day. Her recovery is the most wonderful demonstration we have ever had.—*E. C. B.*

Columbus, Ohio—Some time ago I asked you to treat my husband, and before you had time to get my letter he was almost entirely well. Last week I asked you to treat me for bladder trouble. I have not heard from you yet, but I know you have been working for me for I am entirely healed.—*Mrs. M. K.*

"YOUR FATHER KNOWETH THAT YE HAVE NEED"

A great burden is taken off the hearts of men when they come into the understanding that God is their supply. If all people would take into their minds the truth that God is *Father*, and give it daily prayerful consideration, the protecting, providing Love of the All-Father would demonstrate in them a rich outpouring of supply. Demonstrations of this kind have been made in these instances:

Los Angeles, Cal.—I want you to know of the wonderful realization of the prosperity treatment given my son. He has had the desire of his heart come to pass. He has obtained a good and permanent position. But better than all this, he and his wife have accepted the teaching of UNITY, and are going to build their home on the principles of Truth taught therein. They both speak of the wonderful realization of their hopes. They say it seems marvelous to them how all difficulties vanished when they found where their strength and help came from. I send you love and thanks from both of them.—*Mrs. J. L. S.*

Columbus, Ohio—I am holding "firmly and quietly" to the affirmations which you sent me, and feel that I am growing steadily in a real positive trust in God as my Supply and Resource. I feel a freedom from anxiety that I have never before attained. My school work has begun and I have made a very good start, and have a class that I believe I shall enjoy working with, and a great contrast to the one of last year. I have committed my way unto Divine Love; I am trusting in the Law of the spoken Word and I rest confidently in the assurance that Omnipresent Almightiness will bring it to pass.—*M. B. P.*

London, Eng.—I wrote you awhile ago respecting my examination pupils. I want to thank you warmly for your help, and also my gratitude to the Spirit who works in you and in me. My pupils have done far better than it seemed likely from the average attainment of the classes in ordinary term work. The especially backward ones all satisfied the examiner, so there was not a single failure, although the whole school was examined.—*R. M. R.*

Portland, Ore.—My little girl's wheel was stolen by a boy. Instead of giving the case into the hands of the police, I talked it over with God, knowing that he could work all things for good, asking him to let us have our wheel. Twelve hours afterward the boy met my little girl within a block of our house and delivered the wheel to her. I call this a practical religion, and better than dealing with uninterested police officials.—*J. A. C.*

Spring Point, Alta, Canada—Please accept my heartfelt thanks for the kind help you have given me. The harmony and peace which

I so greatly desired in our home circle is established, and everything looks bright and prosperous. I am very happy.—*Mrs. F. P. M.*

Brunswick, Ga.—I must give you a report of my improved circumstances since I wrote you for treatments for harmony and prosperity. It was slow, but now has manifested wonderfully. There is more harmony in our home than for years, and my husband was transferred to a department where he has made much more money. My two sons have good positions, and our health has been good also. I have been enabled to do good work in my story writing, which has been my dream for years. I am deeply grateful to you. My little nephew, whom you treated for a severe case of pneumonia, has recovered fully. I am sure your prayers saved him.—*Mrs. M. C.*

Springfield, Mass.—I thank you for the help you have given me the past month. I have joined you in the thought sent and have been wonderfully blessed. I am firm in the faith that God will bring all my affairs into Divine Order.—*H. E. H.*

Iowa Falls, Iowa.—You may stop treatments, as I am getting too much to do. You surely do things for prosperity. I am very grateful to you, and it seems wonderful that there is such a place to go for help.—*M. F.*

Berkeley, Cal.—Over a month ago I wrote you, asking for prosperity treatments. My second daughter is working, and my son is working as an apprentice at good wages. He seems to be contented, although he was of a reckless disposition before. My eldest daughter has expressed a desire to return home and start a new life. God has healed me of every ache and pain. I thank God for all this change, and know and feel the Spirit is leading me to love, health, happiness and prosperity.—*Mrs. L. M.*

Buffalo, N. Y.—You helped my husband obtain a good position after he had been out of work a long time, for which I am very thankful.—*Mrs. E. B.*

San Diego, Cal.—I wrote you for prosperity treatments about three weeks ago. The Lord has wonderfully blessed me. Great success has come to us. My heart goes out in love and thanksgiving to you.—*Mrs. A. C. W.*

Toronto, Ontario—Three days after I was enrolled on your list for treatments for health and success, I obtained a splendid position and have improved very much physically and spiritually. My improvement has been marvelous, and I thank God for the way I have been strengthened in body, mind and soul.—*F. T.*

Vancouver, B. C.—Regarding the letters I wrote recently about my brother, I wish to say that I felt you were helping me all the time. When he met his obligation to me on the debt due without causing me the legal trouble he had threatened, I felt sure it was through your help, and I sincerely thank you.—*Mrs. T. J. M.*

"THE TRUTH SHALL MAKE YOU FREE"

One of the results of the All-Powerful Word of Truth is freedom. The fetters and shackles of men are broken by the power of the Word and they are set free in liberty that is their right as children of God.

Nova Scotia, Canada—It is with a heart full of gratitude that I write you that my brother, for whom I asked your help sometime ago, has not drank for quite a long time. I have been with him since last Friday, and he looks better and is so different. He says he has no desire to drink even beer, and his business is also improving. I could not get along without UNITY. I read them over and over again, and I know that they are a great help to my brother.—*Miss M. D.*

Carthage, Mo.—Mr. J. has not touched one drop of liquor since you began treating him and I sincerely hope he is cured for all time. I appreciate your help.—*Mrs. E. J.*

Greenville, Ohio.—I am glad to report the wonderful change in my husband in the past month. He has gained a marvelous hold over himself, and our home is so much happier.—*Mrs. W. S. C.*

Kansas City, Mo.—I wrote you, asking your help for my husband in getting a position. He now has one that he tried to get two years ago but failed because of the habit for which you have been treating him. He has not touched one drop of intoxicating liquor since the second day after I wrote you, and says he has no desire whatever for it now. He enjoys reading UNITY and all the literature you have sent.—*Mrs. A. S.*

Pasadena, Cal.—My son whom you are treating is doing better. To my knowledge he has not been intoxicated since you began treatment; has been at his place of business every day and home early at night. My gratitude is unbounding.—*Mrs. G. C. H.*

Oriental, N. C.—My husband stays sober all the time. I do not think he has taken any whiskey in a month. Please continue treatments.—*Mrs. J. N.*

"THE ENTRANCE OF THY WORD GIVETH LIGHT"

Spiritual illumination and uplift come to all who are quickened by the Word. The Word of God has in it all the attributes of God—Life, Love, Substance, Intelligence, etc. When it is received by faith, it begets a new state of consciousness, or, as the Scriptures express it, man becomes a "new creature in Christ Jesus." The former things pass away and new ideas and ideals spring into consciousness, bringing with them great joy and gladness. The follow-

ing are demonstrations of this renewing power of the Word:

St. Louis, Mo.—The practical, much-needed help that I have received from you is past all telling, and the spiritual uplift is so very great that I have no words to describe it. At last I have found just the right house in the right place for my boarding house venture. I shall soon be self-supporting, and I owe it all to the Unity thought and assistance. The old negative fears are vanishing and my heart is filled with gratitude. I have a friend who is joining hands with me in the work. She comes in at regular intervals and we study the "Lessons in Christian Healing." I have faith to believe that we shall build up a strong Unity Center here in time.—*Mrs. A. B.*

Plainfield, N. J.—Yesterday morning I telegraphed you for help in realizing wholeness for my little boy. I am thankful to say that his condition has improved greatly. I wish that you dear people might know how much it means to some of us who are working along almost alone here to know that you are a united, steadfast power back of us, and always ready to give your consecrated effort to help us when the way seems too hard. I am rejoicing more every day that I know of this beautiful Truth as taught and lived by you, and it has brought some wonderful changes and blessings into my life. I think it impresses me more to see an angry, grouchy neighbor turn into one who sends gifts, simply through the power of the steadfast thought of love, without a spoken word between us, than to have a thousand dollars given us in time of need, both of which have recently occurred. I could write all night, telling you of people to whom I have introduced UNITY, who are blessing the day they first had their eyes opened. Your lives must be very rich with the countless blessings you are constantly receiving from those who have been helped. I have consecrated my life to living and teaching this way to Freedom. I bless you for the light and inspiration you have poured into my path.—*Mrs. A. C. J.*

Little Rock, Ark.—I praise and thank the dear Lord that with your efforts everything is working out beautifully for us. I rejoice where I used to worry and bother over everything. I am so thankful for the light I have gained through Unity and the joy I have every day.—*J. N.*

San Francisco, Cal.—I am a regular reader of UNITY and it has opened up to me a new world; such depths of love, peace and satisfaction I never found before. By study of the law of my being I realize the kingdom of God is within me. It gives me such joy to know that this Truth and all it means is mine, and I can continue to learn more and more. The Truth, as revealed to me through your literature and the help of Silent Unity, has proven invaluable to me. My friends are astonished at the change in me, both physically and spiritually, since I have found the Truth.—*Mrs. R. D.*

Boston, Mass.—I feel more than thankful to you for improvement and progression. My husband feels that Silent Unity has helped him wonderfully, leading him to have faith in God, trusting him to care for us, and lead us in the right way. He carries the mottoes in his thought and has a purpose, and the feelings of peace and prosperity are with him continually. God bless Silent Unity.—*Mrs. B. A. R.*

Spokane, Wash.—I thank you for your good letter. The Word on the inclosed slip was just what I needed. My affairs are improving, and the peace of mind I now enjoy is very sweet to me.—*Mrs. L. H. A.*

Wallace, Idaho.—A month ago you began treatment for my eyes. I have been wonderfully helped and write to thank you for my recovery, and the spiritual uplift that always accompanies your work of healing through the Spirit.—*Mrs. D. H. B.*

Brooklyn, N. Y.—Words cannot express how much I have been benefited by your literature and lessons in many ways. I am deeply grateful for the constantly growing sense of spiritual strength to demonstrate over conditions which a few weeks ago seemed so appalling and gigantic.—*Mrs. G. M. O.*

Houston, Texas.—Through your treatments everything looks brighter than for a long time. The financial troubles are disappearing into nothingness, where they rightfully belong. I feel I am growing in Truth. I have more faith each day in placing all my affairs in the care and keeping of God.—*Mrs. M. G.*

Simond's Island, Ga.—I have been greatly benefited by your treatments. My nervousness has dropped from me like an old garment, and I am gaining strength every day. Light is dawning upon me and my soul is flooded with happiness.—*M. L. W.*

Bliss, Idaho.—Thank you for placing my name on your list for treatments. Since I have come so much nearer the Truth, and am striving every day to get nearer. My prayer is being answered for the greatest desire of my heart, and I am so grateful that I want to shout all the time. I have left off my glasses for two weeks; before I had never been without them for a day even for ten years.—*Mrs. C. M. P.*

Boston, Mass.—I desire to express my deep appreciation of the writings of Mr. Fillmore, the wonderful use of language in which he so clearly expresses every thought, and the directness of every idea. It is so helpful to read and reach one's meaning without wading through words. Everything in UNITY is so helpful, and the *Weekly Unity* is my most welcome guest. All this is a very lame attempt to try to convey the appreciation, helpfulness, and great pleasure I have from the Center of your great work. I am endeavoring to apply all you teach. The Spirit is working in me for good; I feel and know it.—*P. H. C.*

NOTES FROM THE FIELD

JENNIE H. CROFT

The Home of Truth in Kalamazoo, Mich., 211 West Dutton St., has conducted services all through the summer, and the attendance and interest has shown marked increase. Mrs. A. C. Dillingham and Miss Amy L. Moffett, who are in charge of the work, are consecrating time and effort most joyously to the purpose of the Home, which is to teach "The eternal trinity of One Mind and its idea and expression." The healing work is done through the recognition of the Christ consciousness and that man is threefold in nature—body, mind and soul, and to be healed is to be harmonized through the law of Being on these three planes. This winter the regular healing and other meetings will be carried on with greater activity.

The Church of the Healing Christ, New York City, holds regular services every Sunday morning at 11 o'clock in Duryea, Hall, 47 West 72d St., near 6th Ave. L. On Wednesday evenings at 8:15, the testimonial meetings are held in the rooms of the Unity Society, 305 Madison Ave., where, on Monday afternoons at 3 o'clock, Mrs. Sophia Van Marter conducts her helpful healing meetings.

UNITY subscribers in Los Gatos, California, and in vicinity, are requested to call upon or communicate with Jennie B. Henderson who is starting a study class in Practical Christianity.

Mrs. Clara Stocker has opened a Center of Practical Christianity in Cascade, B. C. Mrs. Stocker is a teacher of experience and also a good healer. We affirm success for her and the work.

The New Thought Temple of Cincinnati, Ohio, is enjoying new growth and prosperity under the leadership of Miss Leila Simon. The place of meeting is in the Literary Club Rooms, 25 East 8th Ave. There is also a school connected with the church. Miss Simon gives lesson Tuesdays at 8 p. m., Fridays at 4 p. m., and a lecture lessons on Sundays at 4 p. m., all at the Verona, Apartment 30, Park Ave., Walnut Hills. Telephone, North 433.

Susanne Mayflower, 639 Richmond St., Toronto, Canada, invites UNITY readers and all friends of the Higher Thought to call and assist in making the class in study of Truth a practical success. The first class was held Sunday October 6th. The name of the class is United Truth Center.

BOOK REVIEWS**JENNIE H. CROFT**

THE SOUNDLESS SOUND. Transcribed by Harriet A. and F. Homer Curtiss, M. D. Published by the Curtiss Book Company, Los Angeles, Cal. Cloth, price, 75 cents.

The book is dedicated to "those who can hear and in whose hearts an echo of the Soundless Sound has thrilled." We are told that in every heart the voice of God is speaking, but man does not hear until he ceases to listen to the many voices of the world. Then he is ready to come into Truth, and to understand that it is the foundation of all things. The beautiful truths expressed in beautiful diction cannot help but appeal to the soul which is seeking the higher things of life.

LIFE'S RESPONSE TO CONSCIOUSNESS. Miriam I. Wylie. Published by Desmond Fitzgerald, Inc., New York City. Cloth, price, \$1.

Mrs. Wylie has given to us a book which is free from technical terminology, and yet is scientific and logical. It is a book for the ordinary student as well as the scientist, and will be welcomed by all persons who are studying life in its various phases. She says: "If the universe is the living substance of the Infinite, then is man alive and conscious, and the power of the Omnipotent is with him, unfolding in its beauty, as he passes from stage to stage of the long journey from ignorance to Truth." Those who read will enjoy and profit.

LIGHT ON LIFE'S DIFFICULTIES. James Allen. Published by T. Y. Crowell & Co., New York City. Cloth, price, 75 cents; postage, 8 cents.

"As a Man Thinketh" won a place in the hearts of its readers for anything which might come from the pen of that inspired author, and this last book is the summing-up of Mr. Allen's views on Truth and righteousness. To the many who find life difficult, this book will be as a light on the path. We heartily recommend it to our readers.

WALK IN THE LIGHT. John L. Chesnutt. Published by Unity Tract Society, Kansas City, Mo. Paper, illuminated cover, price, 50 cents.

The author, in the introduction, states the purpose for which the book was written: "To inspire people to seek the baptism with the Holy Spirit." The clearness of thought, coupled with convincing

expression, which is found within the pages of this booklet is proof that Mr. Chesnutt has given careful study to his subject. The first chapter, "In His Steps," is a strong reply to those who stand for the literal interpretation of the Scripture. The Bible student will find numerous references to aid him in bringing together the many texts which apply to the same subject; also the spiritual intent of the text is given.

GOD AND OTHER POEMS. Translated by Sir John Bowring, compiled by Margaret S. L. Parr. Published by Richard Badger, the Gorham Press, Boston, Mass. Cloth, price, \$1.

A book of Oriental poems, prayers and invocations which are translated from the original, and which are dignified and very helpful. Biographical notes of the different authors are appended.

IN A NUTSHELL. Agnes Boss Thomas. Published by the Rajput Press, Chicago. Cloth, price, 50 cents.

This is a book of stories for children. The author has an unusually happy faculty of expression which is at once bright and attractive, and each story is told so deftly and daintily that it is a gem. Best of all, Truth principles are so cleverly embodied in the stories that the child is taught without knowing that a lesson was intended. We heartily recommend the little book.

THE GATES OF KNOWLEDGE. Rudolf Steiner. Published by G. P. Putnam's Sons, New York City. Cloth, price, \$1.25, postage 15 cents.

The author states that the four modes of knowledge are: "Material Knowledge," "Imaginative Knowledge," "Inspirational, also called Knowledge of the Nature of the Will," and "Intuitive Knowledge." Quite exhaustively are the subjects treated and we believe that the student of the Higher Life will find much of help in this book.

BIRTH A NEW CHANCE. Columbus Bradford. Published by A. C. McClurg & Co., Chicago, Ill. Cloth; price not given, but we judge about \$1.50.

The arguments by which the author supports his hypothesis that the dead live again by being born again, will be difficult to refute, for he has a very intimate knowledge of the Scriptures, interpreting them in a novel and yet simple manner in proof of his doctrine. A very interesting book on a much discussed question.

Cedar Falls, Iowa.—I am reading Mr. Fillmore's *Lessons*. They are so inspiring! What a joy that the day is dawning!—*Mrs. V. C. S.*

"WHEN HE, THE SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO ALL TRUTH."—*Jesus.* .

Put an extra \$1 in with your renewal and have UNITY sent to two friends. Three subscriptions for \$2.



UNITY

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 LOWELL FILLMORE, *Business Manager*

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TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including *Wee Wisdom*), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of December, you should send us the notice of change by December 5th in order that you may not miss your December UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of December, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
- Boston.*—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albermarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
- Chicago, Ill.*—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.*—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.*—New Thought Alliance, 318 Woodward Ave.
- Duluth, Minn.*—New Thought Center, 1419 E. 3d St.
- London, Eng.*—Power Book Co., 58-59 Bank Chambers, 329 High Holborn, London, W. C.; Higher Thought Center, 10 Cheniston Gardens, W.
- Los Angeles, Cal.*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.*—Kaufman-Straus Co., 5th Ave.
- New York City*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 Fifth Ave.; Unity Society of Practical Christianity, 305 Madison Ave.
- New York City*—New Thought Publishers, 110 W. 34th St.
- Oakland, Cal.*—Rest Reading Rooms and Home, 719 Fourteenth St.
- Philadelphia, Pa.*—Unity Center, Presser Bldg., 1714 Chestnut St. rooms 408-410.
- Portland, Ore.*—Jones's Book Store, 284 Oak St.
- Sacramento, Cal.*—Home of Truth, 1235 I St.
- San Diego, Cal.*—House of Blessing, 2109 Second St.
- San Francisco, Cal.*—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose, Cal.*—Home of Truth, 144 North 5th St.
- St. Louis, Mo.*—H. H. Schroeder, 3557 Crittenden St.
- St. Paul, Minn.*—W. L. Beekman, 55 East 5th St.
- Washington, D. C.*—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
- Campbelltown, New South Wales, Australia.*—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work six auxiliary lessons as follows:

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

These lessons, with auxiliary reading, form *Part One* of our Curriculum. It will take the average student from six months to one year to complete *Part One*.

In *Part Two* of the course there are twelve lessons, based on the twelve given by Charles Fillmore in his book, "Christian Healing." While these lessons cover the same ground as those given by Mr. Fillmore, they are different, having been prepared especially for the Correspondence School work.

The six new lessons composing *Part One* were written to make clearer and to bring out definitely certain points of the science touched upon but not fully explained in *Part Two*. They are put first in the course because they lay a good foundation for what follows in *Part Two*. We recommend *Part One* to any who have tried *Part Two* and found it too difficult. Many of our students who have finished *Part Two* are now teaching. To these we also recommend the recently added *Part One*—it will help them in the work.

Our Correspondence School is sustained by free-will offerings, and every student is expected to settle the amount of his offerings

by referring the question directly to the Spirit of Justice as expressed within himself.

Address Unity Society Correspondence School, Unity Building, 913-917 Tracy Ave., Kansas City, Mo.

Help received from the Correspondence lessons is acknowledged in many letters like the following:

Beverly, Mass.—I cannot express just in words the great beauty and real loveliness of the first lesson in your Preparatory Course. It is so simple and clear and I just want to demonstrate every bit of it, but you have just got to think and feel. I have known that without feeling Truth you cannot demonstrate it. It is a law of the heart. Whoever wrote the lesson certainly knows how to bring out the real Truth, the very heart.—*A. L. L.*

Vancouver, B. C.—Lesson One in the Preparatory Course is very interesting, and I have enjoyed drinking it in greatly. But one can drink and drink and drink again, and still there is more and more to come from this one lesson, for the "Silence" is the avenue to the Universal and it is exhaustless. I hunger for knowledge and spiritual understanding.—*R. J. I.*

Galt, Ont.—Please find inclosed Lesson Seven. God is teaching me wonderfully day by day through his Holy Spirit, and I thank and praise him for his wonderful love revealed to us through Jesus Christ. Since studying these lessons his Presence, the indwelling Christ, is daily becoming more real, and life is much happier, more useful, and more successful. The vision of the Father's love for all men is so beautiful. "We are made in his image and likeness and are every whit whole."—*J. W. A.*

Gloster, Miss.—I am studying prayerfully the first lesson, and already realize much soul comfort. Everything seems more lovely and beautiful to me.—*Mrs. M. E. C.*

Eureka, Cal.—The first lesson of the Correspondence School I feel has done me a vast amount of good, and has helped me to a clearer conception of God.—*H. F. H.*

Hastings-upon-Hudson, N. Y.—I am studying Lesson One and learning something new every time I read it over. I never realized the Lord's Prayer was so wonderful and beautiful. I have said it all my life, because I was taught as a child, and knew it was the right thing to do. It was simply a duty done, and very often left undone; but now after reading this lesson I find so much comfort from repeating it that I want to say it again and again.—*Mrs. J. N. R.*

Sparks, Nev.—I am so thankful to be permitted to study these lessons. It is such a joy to know God as he really is. I thank God daily for the new light that has come to me through the teachings of Unity.—*J. F. M.*

"CHRISTIAN HEALING"

Manchester, Eng.—Recently your book, "Twelve Lessons in Christian Healing," has been my daily study, the effect of which is like the opening of a new life. What I have longed for, prayed and worked for, yet never able to obtain, is coming to me through the Truth as it is revealed through this book, and "Lessons in Truth" by Emile Cady. I have been what is known as a Christian worker all my life, yet oppressed with the consciousness of lack of power as I attempted to teach others. Had the form but not the substance as I seem to see it in your book. You can help me to a perfect realization of all my aspirations after the Truth as it is in Christ Jesus. Your book has done more for me in a month than years of reading standard theological works. I am going to make it my constant study. I think I see my way to purity of heart and life, to a Christ likeness that I have never previously attained, notwithstanding all my prayers.—*R. W.*

North East, Pa.—UNITY, *Weekly Unity*, "Twelve Lessons in Healing" by Chas. Fillmore, and "Lessons in Truth" are my constant companions and the prize literature in my home. The Truth thoughts I get from your "Suggestions for Daily Meditation" in *Weekly Unity* seem to help me every day. That is a fine idea. I would advise every one to have *Weekly Unity*.—*Mrs. W. S.*

Richmond, Va.—My wife and I are studying "Christian Healing" with great interest, and we find it throws a new light upon our conception of man and the universe.—*J. L. G.*

GOOD WORDS FOR UNITY

Denver, Colo.—I am very grateful to Miss Edna Carter for her article in the current UNITY—"Christ is the Head of This House." That thought had been so near to my heart all the month. I have been thinking what a strong Class Thought it would be, so I was specially glad when UNITY came to find my need met again. I so often find that I have been thinking along the same lines with the published thought of UNITY. It shows that the One Spirit leads us all when we will to let it.—*Mrs. L. B. G.*

Stoneham, Mass.—A friend gave me a copy of UNITY for June, and I was so pleased with it that I subscribed for it at once. I enjoy it greatly, and already it has done me good. I wish every one could live according to its teachings, for the more I read the surer I am that it is the right way. I hope the good time will come when every one will know it. I shall tell my friends of the peace which they can find if they will only learn of UNITY.—*Mrs. S. J. D.*

Spring Lake, Mich.—I cannot be thankful enough for the wonderful help UNITY has been to me. I am feeling better than ever in my life, and I am happier. Everything seems changed; not only

nature, but all people. All my friends think it wonderful what the Truth has done for me, and since I have had the prosperity bank things have been so much better. With God's help I shall spread the "Good tidings of great joy."—*B. R. C.*

Providence, R. I.—A kind friend sends me UNITY which I value beyond expression; it has opened up a new world of thought along mental, physical, and spiritual lines, and has taught me the power in the Word of Truth.—*M. S. D.*

Pottsville, Pa.—UNITY is the most helpful little book that was ever sent out to the public. Through reading it every day I am getting to understand the law of Being.—*Mrs. A. B.*

Peoria, Ill.—I never pick up a copy of UNITY without finding something that helps me to be a better woman.—*Mrs. M. L. H.*

I do so much enjoy UNITY and through it I have been helped spiritually and in every way.—*Mrs. C. McC.*

Jacksonville, Ill.—I had hardly received my Prosperity Bank when everything began to change for the better. My husband obtained a good position, and has had a raise in salary and expects another soon. We have moved with everything so nice. I thank you for all you have done for us through the Father.—*Mrs. H. W. C.*

Los Angeles, Cal.—We feel that through your treatments we have been greatly blessed. We were sick in body and in mind. Now peace and health abide with us. We received the prosperity bank and have started in the banking business, fully believing that we shall soon be all right financially. Our peace came quickly and seems like a Pentecost. We are happier than in years and feel the blessedness of being in touch with you.—*L. A.*

"FAITH," THE SECOND CHOICE

Last February we asked readers of "Christian Healing" to select the best chapter in the book, with the result that fifty chose "Love," and each were sent a volume as per announcement. In July another request was sent out for choice of the second best chapter, and in response to this eighty selected "Faith." These are hereby notified that they have been sent copies of "Christian Healing":

Mrs. D. M. Main, Cheney, Kan. Mrs. F. Sparrow, San Francisco, Cal. Mrs. M. A. Kathe, Redlands, Cal. A. C. Plappert, Appleton, Wis. Mrs. Sybil Montville, Kent, Wash. Marie A. Kennedy, New York, N. Y. Jennie B. Henderson, Los Gatos, Cal. Jerome C. Arpke, Appleton, Wis. Chas. Livingston, Syracuse, N. Y. Mrs. M. D. Bennett, Denver, Col. Mrs. Geo. Hunter, Versailles, Mo. Miss Lisetia M. Stolberg, Belleville, Ill. Linda M. Weber, Sedalia, Mo. Helen A. Sloan, Stoneham, Mass. Mrs. Rebecca

Morris, Detroit, Mich. Geo. W. Bowman, McKeesport, Pa. Mrs. J. F. Perkins, S. Portland, Maine. Edwinna Dakins, Grand Junction, Col. Miss Jennie L. Gatch, Milford, Ohio. J. Tompkins, Brooklyn, N. Y. Mrs. J. D. Talbot, Los Angeles, Cal. Nellie B. Long, Wyandotte, Mich. Louise R. Browne, Canandaigua, N. Y. Mrs. E. E. Davis, Elko, Nevada. Mrs. M. L. Hobbs, Artesia, N. Mex. Flora A. Cheever, Dighton, Kans. Mrs. L. Gorman, Bradley, Ill. Eugene F. Busch, Brooklyn, N. Y. L. C. Staley, Los Angeles, Cal. Mrs. Alice J. Masters, Lewiston, Idaho. Mrs. Anna C. Tyson, San Diego, Cal. C. F. Graves, Cumberland, Md. Mrs. M. Harry Gage, Miami, Fla. Mrs. Dora Troxell, Plattsburg, Ohio. Mrs. Anna Yossie, Westfield, Pa. Mrs. Emma Decker, Columbus, Ohio. Chas. J. Ostberg, Chicago, Ill. Geo. Lorensen, Hayward, Cal. Sae F. Clark, Skowhegan, Maine. Mrs. Otto Heiffer, Manitoba, Canada. Mrs. Anna Thompson, S. Pasadena, Cal. Mrs. Winnifred E. Decker, Louisville, Ky. Julia A. Berry, Denver, Col. Will Houghton, Norton, Kan. Mrs. D. E. Arnold, Grand Rapids, Mich. Mary Turner, Oshkosh, Wis. Mrs. W. F. Drown, Washington, D. C. Mrs. Anna S. Ford, Joplin, Mo. Mrs. Marie Madsen, Honor, Mich. Mrs. Maggie Johnson, Richmond, Va. Mrs. E. M. Iverson, Gig Harbor, Wash. M. Olivia Graves, New York, N. Y. Mrs. Mary Matthies, South Omaha, Nebr. Mrs. Aberto de Castro, Havana, Cuba. Miss Elsie Carson, Somerville, N. J. L. E. Tappan, Bloomsburg, Pa. Mrs. J. H. Newton, Washington, D. C. Ernest P. Carbo, Washington, D. C. Grace Irene Foster, Canastota, N. Y. Mrs. Clara Murphy, Grand Junction, Colo. L. Nettie Schermerhorn, Poland, N. Y. Mrs. S. E. Waters, Marshalltown, Ia. Mrs. Helen Bratton, Le Roy, Ill. Mrs. Angeline Bronson, Kalamazoo, Mich. Nelson W. White, Hartford, Vt. Amanda E. Lentz, Guthrie, Okla. Mrs. C. A. Foster, Portland, Ore. Mrs. J. H. Newton, Mary E. Fisher, Mrs. Eva Van Fleet, Mrs. Elnora Sloan, Mrs. Chas. Beach, Mrs. Oscar Evans, Mrs. A. Piotter, S. Frobenius, all of Kalamazoo, Mich. Mrs. Lucy M. Potter, Galesburg, Mich. Mrs. E. A. von Armswaldt, Hawaiian Islands. Mrs. E. W. Hoyt, Brooklyn, N. Y. Ida C. Balter, Chicago, Ill. Mrs. P. O. Standberg, Brand City, Cal.

Those who are interested in "eating and drinking to the glory of God" as Paul admonishes, will find interesting and helpful points in the booklet entitled, "Eating and Drinking to the Glory of God." It gives plain interpretations of those Bible texts sometimes misquoted or misapplied by some who desire to justify themselves in wrong eating or drinking. It is good for missionary work. Prices: single copy, 24 pages, bound in special paper cover, 10 cents; in neat tract form, envelope size, single copy 5 cents; six copies for 10 cents for missionary work. Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

A DAINTY UNITY EMBLEM

A new Unity badge, made up in the design of a "winged world," is now being offered. It is made in heavy 14K gold and in solid silver, and fitted with a safety catch to avoid losing. Each pin is finished by hand so as to bring out the richest tones.

This emblem is unique in design, and is very attractive. The wearer will meet with pleasant recognition by Unity people everywhere. It is furnished with the word "Unity," or the letters "S. S. U." (Society of Silent Unity); state which you prefer.

Price, in solid 14K gold, \$2.50; in solid silver, \$1.25 (cash with order). *By registered mail 10 cents extra. Otherwise at purchaser's risk.*

Send all orders and inquiries to Chas. A. Bishop, 915 Tracy Avenue, Kansas City, Mo.

THE LORD'S SUPPER

Anticipating the demand for the article entitled "The Lord's Supper," in September UNITY, we have printed it, together with the article in April UNITY entitled "Ceremonial Feet Washing," in tract form convenient for ready reference and for general distribution. Prices: Envelope size, 20 pages, single copy 5 cents; five copies for 10 cents for missionary work. Address Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

THREE FOR TWO

We are still offering three yearly subscriptions to UNITY for \$2, where they are to be sent to addresses in the United States.

You may send *Wee Wisdom* for one year to three addresses in the United States for \$1. You can scarcely realize the good influence that you may bring into the lives of the children to whom you send *Wee Wisdom*.

A FAVORITE COMBINATION

A year's subscription to UNITY and a paper bound copy of "Lessons in Truth" will be sent to any address in the United States for \$1.35.

There are now five Temple Talk booklets in uniform style ready for delivery, at 25 cents a copy in paper cover, and 75 cents in cloth binding (see advertising pages in back of this magazine for combination price). These five books include 52 addresses—one for each week in the year.

"Wee Wisdom's Way" is an interesting and helpful story for children.

We are printing 35,000 copies of UNITY each month, which means that more than 100,000 people are now reading UNITY. With the continued co-operation of our present subscribers in spreading UNITY, we will be publishing 50,000 copies before spring. Let us all pull together for 50,000. The more we number, the greater the power for good we can be. "In Unity there is strength."

We often get manuscripts from authors who ask for estimates on books, etc., thinking we do commercial work. To all such we would say that our printing department is so busy getting out our regular publications that we cannot do any outside work.

If you are looking for Christmas books, examine our catalogue in this issue. Many of the publications are in souvenir bindings.

Our members often ask how many subscribers UNITY has. We are now printing thirty-five thousand each month. The regular subscription list is not quite that large, as we require extra copies for samples, etc. The *Weekly Unity* issue is ten thousand per week. Both of these publications are having a steady increase in subscriptions, but they could do very much more good if every member realized how easy it is to spread the Truth by calling the attention of those in need to them. If the Truth has helped you, pass it along. *The Lord loveth a giver of cheer.*

Readers of UNITY save both drug and doctor bills. In a recent meeting a man testified that before he began taking UNITY his bills for medicines averaged \$300 per year for a family of seven; that he had been a reader for ten years, and during that time he had paid out nothing for either drugs or doctors, and his family had never been so well. UNITY is only \$1 per year.

Have you seen the *Weekly Unity*? We shall be pleased to send you a sample copy.

Wee Wisdom—the magazine for children. Only 50 cents per year.

Are you thinking about presents? How about a year's subscription to UNITY?

"Christian Healing" makes a fine present for a thoughtful man or woman.

Unity literature makes appropriate holiday gifts. See the last pages of this magazine for description and prices of books suitable for gifts.

LET US SEND A CHRISTMAS CARD FOR YOU

When ordering a subscription to
 UNITY, WEEKLY UNITY, OR WEE WISDOM
 as a
Christmas Gift

You may depend upon us to notify the recipient by a handsome illuminated card, if you will ask that it be done when sending in your order. This card of notification will be mailed so as to reach the subscriber about Christmas day. It will read as follows:

GREETING:

WE ARE PLEASED TO ANNOUNCE THAT
WILL FOR THE COMING
 YEAR BE SENT TO YOU WITH THE COMPLIMENTS
 OF, BEGINNING
 WITH THE CURRENT ISSUE.

THE PUBLISHER.

This card will be especially prepared and printed in two colors, with envelope to match. Be sure to state the fact if you wish a card sent. Please send these orders in early.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,

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Sworn to and subscribed before me this 8th day of October, 1912.

Elsa M. Ripley, Notary Public.

(My commission expires July 27, 1913.)

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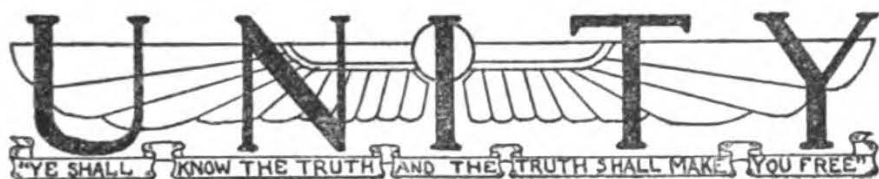
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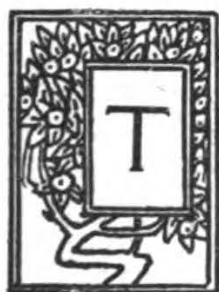


Vol. XXXVII KANSAS CITY, MO., DECEMBER, 1912 No. 6

THE SERMON ON THE MOUNT

HORATIO W. DRESSER

(Concluded from last month.)



HE nonresistant attitude is not effeminate, but is manly in fullest measure. Meekness and humility become powerful when regarded in the light of the accompanying self-restraint and the inhibition of lower impulses. Nonresistance is forgiveness, charity, where external resistance would be condemnation and hatred. It is selective, for there are three kinds of resistance and nonresistance, namely, physical, mental and moral or spiritual; and he who has power to practice non-resistance chooses between the three possible forms of response. Hence, nonresistance is by no means the mild acceptance of circumstances which it has been supposed to be.

Now this method is not so remote from common life as it appears, but coincides at many points with common sense. Every one knows from experience that there are occasions when it would be useless to intervene, people who cannot be persuaded, those whom one could not by any means influence through anything external. Consequently one waits, depending on silence and the power of example. When misunderstood we learn to bide our time, saying not a word, never defending ourselves, but continuing loyal to the truth as we see it. In dealing with children, we know the value of what may be called the flank movement in meeting their unruliness, and every time we have patience or take thought we see the superiority of the

gentler method by which we guide their interests in another direction.

Intellectually stated, this is the constructive method by which we seek the good in others and in their doctrines, emphasizing the points of harmony and agreement. More thought is required to do this, because it is necessary not only to note the points of disagreement, but to pass reflectively beyond them to the larger truth in which they are fulfilled. Hence we learn to transcend appearances, no longer giving expression to the first opinion that may arise in our mind. The implication is that ultimately all truth is one, that there is a unitary point of view which includes the differences and contrasts which on lower levels separate men into sects and opposing groups of various types. Steadily to pursue this ideal is to dwell on the spirit rather than the form, to seek the universal truth which voices itself among all peoples.

Likewise in dealing with our fellows, when we are wise and pause to consider, we penetrate behind appearances to the motive, the highest intent or purpose, seeking to judge by that. For a man is like society at large in this respect—a mere collection of tendencies making towards a goal. To love a man, to do one's best for him, is to regard him in the light of the centralizing ideal toward which he is striving. So in the case of one's own self: to make sure headway is to let the eye be single to the consistent individual we hope to be, never allowing ourselves to regard the processes of evolution as aught more than means to the moral and spiritual end.

Apply this method to the affairs of the nations, and you have arbitration, the ways and means of the idea instead of those of the sword. It only remains to convince the world that this is the true method.

But what of those who, like Tolstoi, and the Quakers, and the Hindoos, undertake to live solely and consistently by the principle of nonresistance? Everything depends upon our understanding of the principle as viewed from within, whatever we may say of the partial successes of

those who advocate the principle. The real question is, Can one in this world, with its insistence on financial and other objective standards, live by the law of the Spirit? Surely, for this is God's world; the real cosmos is moral, spiritual, and there is nothing else a consistent Christian can do except seriously to believe the promise that he who first seeks the kingdom of God and its righteousness shall be provided for. The important consideration is that you and I shall take ourselves inwardly as we are, considering what each must now do in order to lift the activities of life to the higher level.

As a laborer in the vineyard of the Lord, I should hardly have reason to expect my labor to be worthy of its hire, and to bring support by the law of moral attraction, unless I do what I am best fitted to accomplish with all my mind and heart. Hence the significance of the prayer, "What wilt thou have me to do?" uttered at every turning point in the pathway of the soul. What I can best do comports with the work assigned to my brother and my sister. What I am able to give, some man needs, and if I hold myself open I shall be led to him who hungers and thirsts. While I do my work there is no tribulation which I shall be unable to endure. Yea, the very word I should speak will be given me, if only I have control enough over my lower consciousness to pause and seek it. Hence to refrain from external rebuke or violence does not mean to become empty, but rather to be filled.

The lower level is merely personal, private, exclusive; the higher is divine, universal, inclusive. When I act on the higher level I am not concerned lest justice be not accomplished, but I realize that I am acting with the powers which make for righteousness. My reward will depend upon my zeal, the uprightness and purity of my heart. In so far as I fail, the one resource is to yield myself more fully to the divine promptings of my being. What comes in response may sometimes involve suffering, I may be led into the way of the cross, but it will correspond with my present need and my present opportunity.

This principle applies in the economic world, also, and the gap between everyday life and the life of the Spirit is not so wide as it appears. The difficulty is that we have not analyzed the situation sufficiently to see these relationships from the inner point of view. In fact, the more I give of the Spirit, of the morally best, the more generously will my fellows respond, the better my wares will sell, if you please. In the courage and persuasiveness of the man who gives himself fully to his cause, who persistently does his work, there is a tremendous power. The failures are due to half-heartedness and compromise, not, as some suppose, to the principle itself.

But even on the ground of faith, without special reference to moral causes, we have known of instances which illustrate the response that awaits constancy and devotion. Sometimes the man who lives by this principle must wait until the eleventh hour, but only by so waiting shall he enjoy the full prerogatives of faith. For those who are still in doubt, here is the central hypothesis, if you choose to call it so, namely, the proposition of this sermon that every need has been provided for. He who believes that the principle is without exception has a rule of life as exact as mathematics: as we judge we shall be judged; as we sow we shall reap; he who manifests devoted love shall be cared for in proportion to his consecration.

The principle, then, is not new, and it had long been practiced in a measure in the Orient previous to the coming of Jesus. It is not dependent on the incarnation, but is universally discoverable in human life. In what, then, does its special significance consist as exemplified in the life of Jesus? Not primarily in the precept, not in the Sermon on the Mount, but in the life of the Master, in the power that went forth from him through his ministry and the crucial events of his career.

We have seen to a degree in our own experience that there is no surer way to attain an end, no greater power over our fellows than the way and the power of love, of life. Your adversary may confute you on every point, or

seem to confute you, save so far as you have lived, as you have *realized*, and then all tongues are silent, all enemies are disarmed. When you comprehend a principle, you are not concerned because substitutes appear to thrive. In so far as you know truth, you are calmly sure that it will triumph by way of its own, without defense on your part. Likewise when you discern a person's real character, you are confident even when this person is decried and maligned. Now, if you are able to go a step further, and rejoice even under persecution, you have touched the confines at least of the region revealed to us by Jesus. You will then welcome each event that comes, giving thanks that the law is fulfilled, realizing that changes for the better will come when you yourself change at heart.

As our elder brother and leader, Jesus walks in the way of life, and shows that by utter fidelity the supreme goal can be reached. It is not the newness of the utterance, I insist, not the forms of speech or the precepts, but the power of the life which is expressed through the various discourses, the good works, the fidelity of will illustrated in the crucifixion. Thereby a balance of power was established which otherwise would have been impossible. And why not express this triumph as the victory of life rather than with reference to death through sacrifice? The triumph is not negative, but positive. It is not a question of external defeat, but of the power set into activity by the inmost attainment. Hence the supreme word is life, life.

But how shall any one know the law except so far as he endeavors to live it in his own person, turning directly to the Father as the giver of wisdom and power? What is it to live by the Spirit of God, to find the kingdom to which all else shall be added? Let us say in brief that it is to find the inmost center of consciousness, of thought, of feeling, of love, and to be able to relate that center to the world, to humanity and God. To be centered is, as Emerson says, to be "wise and at home today." "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and

steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also." Go to the sources of life for yourself, read human history, observe the courses of nature and the habitual activities of your fellows, enter into life reflectively and transform fact into law, see the meanings of things. There is no obstacle to keep you from advancing in this region where things eternal are seen. "Ask and ye shall receive; seek and ye shall find." The cosmos of the moral order shall be yours if you are willing to react upon it, to make it your own by purity of thought, word and deed.

You can scarcely look within for a moment, or isolate your self for a season of silent meditation or inmost prayer, without realizing that there are alternatives. To renounce, to dedicate yourself afresh, or indulge in new resolutions—however you may state the case—is to find that the forces of the lower level rise around you, so that you enact the temptation over again. The circumstances of our life tend, with the steadiest persistence, to draw us away and into the whirl. But ever there is the contrasting power, the life of the Spirit, in silent attendance upon us.

St. Paul, who in his Epistle to the Romans so frequently dwells upon the conflict between the good that we would achieve and the unruly member which outwits us, evidently held that evil could be overcome with good. Hence in the hierarchy of values he placed love at the head, intimating that a time would come when because of the light of love shining through our eyes we should no longer see as in a glass darkly, but face to face. He who is most vividly aware of the conflict may at the same time have the clearest insight into the principle which brings success. The temptations increase, the darkness gathers, and the struggle becomes more intense as the way of life narrows. Thus it is St. Paul who has most graphically portrayed the contest, and it is Jesus who is represented as encountering the greatest temptation. Hence, too, it is Jesus

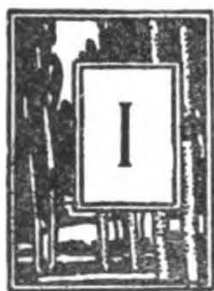
to whom it is given to walk the way of the cross to its summit, meeting issues such that even in all the power of his knowledge and his will he is reported to have cried out momentarily to have the cup removed, and again as if forsaken. It is the humanness of all this that brings the gospel home to us and makes us all akin, gives the classic expression once for all to the age-long struggles of the soul. But it is the humanity of these great contests that also makes them forever divine, since in the weaknesses and in the power of the soul's wrestlings we likewise behold the goodness and the love of God. The sons of men and the Father divine meet in that creative moment, the moment of the Christ, of supreme fidelity to the heavenly ideal.

Well may the critic cry out that this is not the Messiah whom he expected. It is no wonder that the evasive ones have tried to make out that mere acceptance of a creed is sufficient, that Christ died for us, that our sins are washed away by "the blood of the Lamb." It is natural, too, that some should depend on the vain repetitions which Jesus advises his hearers not to employ. His words strike home with tremendous power, putting the burden of proof upon us, showing us that in our own efforts at self-cleansing and fidelity of conduct salvation lies. Hence the alternatives are emphasized as never before. The man of peace was also he who came to bring a sword. The same words that win some drive others away. Controversies are aroused, enmities result, and even the disciples fall away for a time. The conflicts have continued ever since. But the triumphant last word is the power of the personality, the sweet presence of him who could say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Tomorrow you have no business with; you steal if you touch tomorrow. It is God's. Every day has in it enough to keep every mind occupied without concerning himself with the things that lie beyond.—*Henry Ward Beecher.*

CHRIST: THE ONLY BEGOTTEN OF THE FATHER

Lesson Two of the Unity Society Correspondence School Course, written by FANNIE SHRENK, a student



IN lesson One we learned that God is Spirit—Mind, and that Mind has ideas, the highest of which is called Man, or the Image of God. God, or Mind; Man or Idea, and Expression, or making visible, form a trinity, known in religion as Father, Son and Holy Spirit. As the Real Man is made in the image and likeness of God, this Man must make visible or express what is in him also, and by studying how our own mind or thought works, we can learn how the One Mind also creates.

Everything in the visible universe was at first an idea, and as such still continues to be a perfect idea in the Infinite Mind and is upheld in its primal harmony. There is nothing made or done that did not exist first as an idea, and finally was brought forth into visible form. Man's mind works first by idea, then by bringing that idea into visibility, whether it is painting a picture or building a house, the idea or thought of the thing comes before it is made manifest. Therefore, since man is made in the image of God, the One Mind must work in the same way, and before there was a visible man, there must have been an idea of Man in the Infinite Mind. This Man is the Son, the Only Begotten, or the Lord God. This spiritual idea of Man is absolutely perfect, and forever held in the mind of God as perfect, and can never fall from its high standard. In this Man, which is the generic Man of the first chapter of Genesis, is expressed all that is in God. "In him dwelleth all the fullness of the Godhead bodily."

God created this perfect idea through continued expression of what is in his own Mind, or Infinity. When

God had expressed all that was in himself, this fullness of expression was called Man. So there is absolutely no limit to what is in Man as an idea—all Good, all power, and knowledge and intelligence and all perfection of every nature is contained in the Spiritual Idea, or generic Man. This perfect idea of Man is the real self of us, the “first-born”—that is, it always has lived and always will live, and was born with the foundation of the world, and lived coexistent with God as an idea of his supreme expression.

Jesus Christ was the absolutely perfect expression, or bringing into visibility to our plane of thought, of the perfect Man Idea. He was the complete incarnation of Good, “the Word made flesh,” a perfect living soul.

As this image and likeness of God is the full expression of God, so all lesser ideas are contained within the composite nature of the Real Man. Every lesser idea represents some nature of quality in the full expression of God, the Ideal Man. But these lesser ideas are only fractions, while Man is the unit of expression or the fullness of what God is. The unfolding of the visible world, this visible panorama which has been going on for ages, called evolution, proceeds from the nature of the Real Man, or the generic Man of the first chapter of Genesis. It is a mistake to think that man proceeds from evolution, for evolution proceeds from Man; it is the unfolding or coming forth of the varying natures which make up the unit, or the composite nature of the Ideal Man. If we study so-called evolution, we see the unity of all visible things, and so in the study of the spiritual we see the unity of all spiritual ideas, as going to complete the Real Man. When we have been made perfect in love, we will not fear any of the animals or elements, for we will know they are all part of our own self, or nature. Perfect love, or perfect knowledge of what we are, and the relation of all other creatures to us, will destroy our fear of things that seem now to be outside of us, for in reality they are all in us. Man is a unit, and nothing can be outside of the Real Man, any more than anything can be outside of God, for God and Man are all there is—God

the Principle, and Man the full expression of the spiritual ideas of God.

The perfect consciousness, or the mind that Jesus Christ manifested, is a consciousness that knows itself and its source, and constantly lives from that source or center. In this perfect consciousness is no sin or desire to sin. In it is all wisdom and love and goodness. This is the only begotten Son, that always exists in full knowledge of its relationship to its source, the firstborn of each of us, that part of us which can never suffer, or sin or be lost, because it is the image and likeness of God. It is to this spiritual reality to which Jesus referred when he said, "Before Abraham was, I am." He lived in eternity and not in time. This *I Am* existed before there was a personal self born. Jesus Christ attached his personal consciousness to the *I Am* within him, instead of to the limited. Jesus Christ said that the Son always does those things which he sees the Father do. As God is all Good, so the Son must see and know and do only good also. That is the law of the "seed bringing forth fruit after its kind." To live in the world of appearances and time and conditions is to bring forth imperfect fruit, but to live from the center of our being, and recognize our divine origin, is to bring forth a perfect consciousness, or the Christ.

It is a great mistake to try to study Man from a material standpoint, for Man is spiritual, birthless and deathless, and any human being who knows of his spiritual source, and tries to live by it, must in some measure demonstrate the power of that source. This is the purpose of our existence, to know of this firstborn of us, and to demonstrate the powers that belong to the Son. Jesus Christ did not claim any limitations whatever, but said, "All that the Father hath is mine." Naturally one who knew the fullness of his true nature, could not claim less than all. He constantly denied any earthly relationships, and claimed only the divine parenthood, and as the substance from the divine parenthood was unlimited, his constant supply of all good was unlimited.

"The Word is the seed." This seed, or word, or the true conception is received into our consciousness, and accepted by faith, and makes us into new creatures and newness of life. "In the beginning was the Word." This word *beginning* does not mean a point in time, but the foundation or root of things, and as "the Word was with God," the Son has always been with the Father, and as the Parent-Mind has created through the motion of thought and energy, so the Son creates his world in the same way. The motion of the mind of the Son upon primal substance brought into his world whatever he wished, and through it he raised the so-called dead into life, and displaced the appearance of disease with wholeness and health.

We all have this "Word," or "Light" within us. It is "the light which lighteth every man that cometh into the world," and is the firstborn of us. As we receive into our minds the spiritual idea of life, and of Jesus Christ who brought to light the potential possibilities lying dormant in us, our consciousness is quickened, and we are made anew. He said he came that we might have more abundant life, and he unfolded and made plain to us the wonderful possibilities hidden in the depths of our nature. He said if any man came to him he would give him living waters to drink. When we feed our minds on the material sense of existence, sooner or later it will pall on us, and we will turn to the living waters, or the spiritual side of existence and find satisfaction. This is as it should be, for if man is spiritual, nothing less than the spiritual will satisfy him. We may think we find satisfaction and absolute content in materiality, but we will never find true satisfaction until we eat of the true life, which is understanding of our spiritual nature. We may use things and enjoy them, but we must not let them use us. It is the law and order of our being that we shall only find true satisfaction when we eat, or imbibe into our consciousness, our true nature. "I shall be satisfied when I awake in thy likeness." Nothing will ever give us true and lasting happiness but to know of this Son, or Christ within us. The old Psalmist knew where

to look for true satisfaction. We must appropriate and assimilate our divine nature. We came forth from God as an idea, and we go back to God with a self-conscious knowledge of what we are. Jesus Christ is the great example for us, our Elder Brother. He left teachings which, if understood and followed, will enable us to put on immortality.

This Ideal Man, or the Lord God, is both male and female, that is, there is only one Man, the unit of expression, and it contains both the masculine and feminine qualities, which make a complete nature. We will find in this Divine Man, every faculty and quality necessary to make us complete, so that the injunction, "Be ye perfect even as your Father which is in heaven is perfect," is only in accordance with law and order of creation. Every man and woman and child has this Son, this spiritual idea within them, as their true being, waiting to be recognized. "Behold I stand at the door and knock." We often think we want a great many things—riches and fine things—but what we really do want and feel is the Christ within us waiting and waiting for us to express it. We think we want fame and many worldly things, but we really want to know our spiritual self. When we know our real self, we will know God, for Jesus Christ said, "He that hath seen me hath seen the Father." When we truly know ourselves, we will know God, for the Spiritual Man is the fullness of God expressed. This will heal us of all inordinate desire, and place us where we will be above disease, and be untouched by the appearance of evil, or ignorance. In this high mountain of thought we shall ask what we will, and our word will come to pass, for we will be filled with the power of the Holy Spirit, even as Jesus Christ was, for we will have put on the mind of Christ, or the true idea of God and of his image and likeness, Man. This is the true bread from heaven, or harmony, and to eat of this bread will transform our bodies into the glorious body of Christ, not corruptible flesh, but made out of pure Spirit Substance. This is the pure river of life spoken of in the Scriptures; a pure spiritualized consciousness, no longer deceived by the

appearance of ignorance and evil, but living in conscious union with its source—Spirit, and the result is Jesus Christ, the perfect type-man, the perfect expression of God.

“METAPHYSICAL LIES”

LEORA TIBBALS



METAPHYSICAL expressions are sometimes termed “metaphysical lies” by those who do not understand the spiritual Truth which the expressions represent. But there is no more reason in calling such expressions “lies” than there is in calling electrical expressions that are not understood “electrical lies”; and to do so is a sign of narrow-mindedness.

Among the so-called “metaphysical lies” are such expressions as the following: “There is no sin,” “There is no sickness,” “There is no death,” “I am God’s child, therefore I cannot be hurt.”

The doubter says, “Look at the sin, sickness, death and accidents,” and asks for an explanation of the “metaphysical lies” concerning them.

An understanding of the spiritual Truth which these expressions represent, makes all perfectly clear.

One who understands this Truth does not deny the *appearance* of sin, sickness, death and accident; but he knows that there is no *reality* in them, because they are only the expressions of man’s ideas or belief in the reality of matter. He also knows that when the idea or belief in the *reality* of sin, sickness, death and accident is gotten out of the mind, the *appearance* of them will vanish from the body; for back of all manifestation must be the idea which it expresses.

The way to get the idea of the reality of matter from the mind is to *first* have a right understanding of what man is in his *true estate*. In his true estate man is the offspring

of God, and as God is Spirit or Mind—not a spirit, but Divine Spirit, man is Spirit or Mind.

The appearance of material man is the expression of man's belief in the reality of matter.

The next step in getting the false idea of the reality of matter from the mind is to understand that the *cause of everything* is in mind: that outside of mind there is no reality.

Spiritual affirmations and denials help to remove false ideas from the mind, and to impress true ideas. "Every confession deepens a conviction."

The appearance of sin, sickness and death, and all other forms of inharmony, came into the world through man's freedom to choose what ideas he would hold in mind.

He *chose* to hold material ideas, and those ideas manifested in the form of materiality, and so long as man chooses to hold in mind material ideas, will sickness and death and all other forms of inharmony remain in his world.

It may be that some who do not understand the *words* of "metaphysical lies" will understand *acts* which are demonstrations of the Truth which they represent; for to some, "actions speak louder than words." The following *true* demonstrations may prove to such the Truth of the above metaphysical expressions.

The first is a demonstration of the Truth represented by the expression, "There is no accident." A woman, mistaking a cellar door for another door, stepped off the stair. She realized that she was falling headfirst, but she confidently affirmed, "I am God's child [Spirit or Mind], therefore I cannot fall." As she thought this, she felt herself being "righted up" and seated on a stair, and she saw that she had not *fallen* at all. It was all over in an instant, for mind acts with the rapidity of lightning.

The next demonstration shows the Truth represented by the statement, "There is no sickness." A woman woke with the "toothache," and caused it to disappear in a few moments by firmly and with true understanding, holding the

thought, "I am God's child, therefore this appearance of toothache is not *real*, but the expression of an old belief in the *reality* of toothache." As the idea of the *reality* of toothache vanished from her mind, the appearance—the expression of the idea—also vanished.

"Now prove the truth of the expression, 'There is no death,' " says the doubter. To prove this I refer any one who cares to get it, to an article, "The Dead Raised," published in *Weekly Unity* for July 10, 1912.

The paper is published by the Unity Tract Society, Kansas City, Mo. This is the *true* experience of a metaphysician, in bringing a man to life through a *knowledge of the Truth* of God and man. "Ye shall know the *truth*, and the truth shall make you free."

"How do you cause sin to disappear?" now asks the doubter.

First let it be thoroughly understood what is meant by "sin." The popular belief concerning sin is that it is a moral wrong against God; but a true understanding of the nature of God proves this idea false.

A truer idea of sin is, "missing the mark." Sin is any idea held in mind that is not up to the standard of the ideas in the realm of man's mind that is one with Divine Mind. The idea of the reality of matter is sin, and it certainly brings much trouble to the world. In this, the greatest of sin, is expressed the sin of sickness and death, and in short all other forms of inharmony.

Poverty and accident are sins. What are termed "moral sins" are sins in the same sense that sickness is sin; for they are a falling short of ideas in Divine Mind.

Through the Christ Mind in us we are able to make all *sin* disappear from the world, for as a true child of God, we have no sin—all that appears is only the expression of material thoughts. A full realization of what man is in his true self will drive out of mind all ideas of sin, and when the *ideas* disappear, the *appearance* or expression will also go.

There are some people who enjoy poor health and

other inharmony so much that they would have little to talk about if it were all taken from the world.

For their benefit let it be understood that each must believe for himself. If we insist on holding ideas of inharmony in our mind, we shall reap a harvest of such ideas whether our neighbor's crop is large or small, or if he has no inharmony.

If one chooses to believe in the reality of sin, sickness, death, and all other forms of inharmony, he is free to do so, and if he chooses to reap a harvest according to his sowing, all he has to do is to sow as he wishes to reap. "As a man soweth, so shall he reap." "As a man thinketh in his heart, so is he."

LOST CARES

The little cares that fretted me
I lost them yesterday,
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds
The rustling of the trees;
Among the singing of the birds,
The humming of the bees;
The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—*Elizabeth Barrett Browning.*

A friend whom you have been gaining during your whole life you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone.—*Laadi.*

ANCIENT AND MODERN HYPNOTISM

W. JOHN MURRAY

Bible Readings—Exodus 7:8-12; I Kings 18:25-39; Acts 13:6-10.



IN these days when we are hearing so much of the various forms of therapeutics, and in a sense are getting away from the crude and coarse medical methods of the past, and accepting in their stead the more refined and subtle methods, it is necessary for us that we examine some of these new modes and methods carefully. They are really not new, as you must be aware if you have listened carefully and attentively to the reading from the Scriptures, both old and new.

There is nothing new under the sun, not even new medical methods. The human mind is ever going around in cycles, making what it calls new discoveries when, as a matter of fact, it has only uncovered very ancient ideas. Today hypnotism is being exploited as the great cure-all. It is rather strange and interesting to note that in the world of discovery, whether it is in the world of invention or the world of mind, that there is always an immediate effort made to counterfeit the discovery. Whether it is an attempt to counterfeit a twenty dollar gold piece, or to create a very plausible substitute for a patent, or to infringe upon a new system or order of thought, we find no sooner does there come before the public attention a new idea, an idea which has for its underlying motive and principle the betterment of the human race, than there is immediately placed upon the market something "just as good."

This holds true in the world of mind as well as in the world of merchandise. No sooner did Moses begin to exercise his great spiritual faculties, his control of mind

or spirit over material conditions, than all the necromancers of Egypt attempted to simulate his performances. It is deeply significant where it says that Aaron's rod swallowed up the serpents of the necromancers. It simply tells us, in a graphic, oriental way of a law, the law that Truth must ever overcome error, no matter how closely error simulates the Truth.

Again you have the same story told in different language in the experience of Elijah. The prophets of Baal had submitted to a very heroic test for their so-called science of black magic. Elijah had told them to get bullocks, place them upon altars, and to call upon their principals, the gods of Baal, as he describes them, and he would in turn call upon his God, the Lord God, the only God; and the story sets forth again the failure of the prophets of Baal, the failure of error and the glorious triumph of Truth.

When Paul, the Apostle, came upon the great scene of human activity and began to study and to apply the underlying principle of spiritual healing, as taught by Jesus of Nazareth, we find him almost immediately confronted with Simon Magus. There is only a bare note giving the character of Simon Magus in the New Testament. Therefore, students of the Bible, or readers of the Bible, have nothing more to guide them concerning the peculiar incidents of Paul's life in connection with this false system of mental therapeutics than to say that Elymas was a sorcerer; but there are other methods of acquiring a knowledge of the peculiar character of Simon. Those who have studied Clement of Alexandria, Tertullian, Origen, these early fathers of the church, whether they have studied it in the original, or in their translations—modern translators—have learned something of the character—of this peculiar character, Simon Bar-jesus. He was a first century hypnotist, pure and simple. Some of the feats that are recorded of Simon are truly remarkable, strange and unusual phenomena, phenomena that could not be denied away, far more remarkable in their way than were the phenomena of Paul

or Peter, at least far more spectacular—the sort of thing that draws a crowd. It was quite possible for Simon Magus at times, whenever he felt so inclined, to indulge in the art of levitation. It was quite possible for Simon Magus, when he wished to inspire potentates with some degree of respect for his particular science, to soar off into the clouds, to disappear from one place and to be immediately found in another.

It was possible for Simon Magus to overcome time and space, so that, really, this remarkable character antedated Balzac's prophecy that there would come a time when man would be so mentally developed that he would overcome time and space by the application of an exact science. "Hitherto," says Balzac, "this has not been accomplished, owing to the fact that the science has lacked its man of genius to accomplish it." Balzac had not studied Tertullian.

Now we cite all these remarkable instances, and we come down to the twentieth century, and we find under the head of suggestive therapeutics some very strange things. Suggestive therapeutics means that when men have exhausted the ordinary methods of medication and surgery and climate there is still a hope of a refuge through suggestion. And the advocates of this new and modern method seem to feel that it is inexhaustible, unlimited and unfailing in its applications. To read some of their most correct literature on the subject, one would imagine that all things were possible unto it. Really it is hypnotism under another name.

We have come to feel that hypnotism, in order to be stigmatized as such, must induce what we call the trance condition, a state of unconsciousness on the part of the subject; otherwise the subject is not hypnotized, he is merely the special beneficiary of this new and higher form of medication, suggestive therapeutics. Almost every other day I am having cases come to me who have been treated by this method, and I am finding, almost invariably, that, while in many cases there has been a change for the better

physically, there is a very pronounced mental decline; and it would be strange if it were not so, strange because the most ardent advocates of suggestive therapeutics, or mental healing by this peculiar method, assure you in their literature that there is no possible way by which they can influence the subject other than by getting the subject under complete and absolute control, mental domination.

Certain laboratorial tests have been made in the hope of assuring the public that under this peculiar control crime is utterly and absolutely impossible. We have been told repeatedly that persons commit crime under the influence of hypnotic suggestion. Any reader of the daily paper must have seen some indication of this thought in the human mind; but hypnotists themselves assure us that if a person does such a thing, he does so not because of the hypnotic suggestion, but because of the inherent tendency to do the thing, that, where there is no inherent tendency, there is no inclination to commit the crime. Therefore, when the mind is weakened by this sort of suggestion, it is only weakened to the extent that it loosens a natural proclivity of the individual. Well, it is good to know that, because, if an individual would not commit the crime when he is in a state of perfect mental control, and he would commit the crime when that control is lessened, then hypnotism is bad, at least in this respect.

Some time ago in one of the great laboratorial tests, a stiletto was placed in the hand of a subject, and the suggestion was given to him that he commit suicide. He awakened with horror, the stiletto fell from his hand, and he immediately fainted.

This is used by those advocates in the most learned way to emphasize the fact that no hypnotic subject will respond to a suggestion to do anything evil unless, as we said before, there is that natural or abnormal tendency.

Now that sounds very plausible to the ignorant public, but it is not true; there is *not a bit of truth in it*. It requires spiritual psychology to run that thing down, and to find just why the man does not commit suicide under the most

powerful suggestion, the same suggestion that subjects are doing other things under.

When we make our inquiries and ask our questions of these very advocates of suggestive therapeutics, we sometimes uncover to them a condition that they themselves had not thought of; for instance, I asked a man who submitted a subject to such a test, "Would you really have the man do it? Would you really let the man commit suicide?" "Certainly not." "Then why wouldn't you? That would be a real test." "Well, that wouldn't do."

Herein lies the secret, not that the man's moral sense has forbidden the deed at all, but because the suggestion of the operator lacked two very essential qualities necessary to compel him to commit the act, namely, the direct will, and the profound desire on the part of the operator, without which the strongest verbal suggestions, audible or inaudible, are impotent and worthless. Herein lies the secret, not that the man would not commit the deed, but that the operator has not conveyed to the man the mental potentialities. He has not injected into his consciousness, so to speak, the strong will and the earnest desire to do the deed. *On the contrary*, his desire, his prayer, his hope was that the man would not do the thing, and that was far more powerful than his mere verbal suggestion that he would. He would have intercepted him at the very moment that he attempted it, because it is a prison offense.

So it is a lack on the part of the hypnotist of will and desire, the two most potent mental factors necessary to influence a subject to do that which the operator wishes him to do. If the operator were an unscrupulous man, then of course the subject would do the thing, but not being so, his mental attitude outweighs his suggestion; therefore, his suggestion is nullified.

Now we speak of these subjects today because the most learned devotees of this art or science, this mental cure-all, would seek to impress the human mind, consciously or unconsciously, with that which is not true, that, through hypnotic suggestion a man may be healed of his mental

maladies without any desire for moral reformation. There is a law underlying all this. Any divergence from moral law which results in mental or physical maladies must be corrected by the application of the law which has been diverged from; in other words, every physical malady that may be safely and sanely traced to moral defection can only be cured absolutely and entirely through the individual's recognition of his own being, and the spiritual correspondence to that law in his daily life. Other cure there is none. It is a "healing of the wounds of our people slightly." It is a glossing over of the surface of things, the causing a man to believe he is healed when, as a matter of fact, he is not; the acceptance of a mere suggestion which does not produce its proper physical correspondence in the radical healing of his bodily infirmity.

Therefore, we say that modern hypnotism is not a new thing at all. It is a reproduction of a very ancient thing, and we need to guard against it very carefully. If it has a beneficial side as well as a malevolent side, it is a two-edge sword which the ignorant have no right to hold or to handle.

I want to cite here just one of the many instances that are occurring every day:

"Hypnotist Loses his Mind.—St. Joseph, Mo., Monday. A Mental and Physical Wreck as a result of being made the subject of a Traveling Hypnotist.

"Olin Barby, nineteen years of age, son of a farmer of Baysville, Mo., has been brought to the hospital for the insane in this city," and the article goes on to state that this youth was a perfectly normal youth before, in a spirit of adventure, perhaps, he submitted to the influence of a traveling hypnotist.

Now all hypnotists, reputable and otherwise, declare that the traveling hypnotist, so-called, is a fakir, a charlatan; and thus they seek to escape the stigma that would naturally attach itself to a so-called art or science which is capable at times of producing such disastrous effects. They say, "We would not do such a thing as that. We would

not indulge in a public manifestation of our art of science. We would never use it except for the purpose of producing the highest and very best results."

Such men are honest, but a thing which can be used both ways, a thing which can produce the highest and best results on one hand, and the lowest and most despicable results on the other, is not a science to say the least—is not spiritual, to say the truth; and yet it would pose before the public as the very best mental means and method by which an individual may escape the consequences of his wrong doing.

For this reason we point you today to what we believe to be the straight and narrow way of mental control. For an individual to be mentally controlled by another individual requires the submission of at least a portion of the will on the part of the individual who is controlled; and in this lies the great difference between mental control and mental supremacy. Mental control of an individual on the part of another individual is a form of mental intoxication; but that mental stimulus which comes to the individual as the result of a better understanding of God and of himself is mental emancipation, and there is a wide difference between mental intoxication and mental emancipation. Mental intoxication as the result of hypnotic suggestion may last for years—I have known it to last for years—but when the break comes, it is a difficult problem to contend with. When the subject is no longer under the influence of the controlling thought of another, and not having Divine Principle to guide him, and finding no spiritual strength beneath him or manifesting itself through him, thrown back upon his own individual resources, he is a sorry figure, indeed. I have known such individuals to be so thoroughly in the clutches, the mental clutches of the operator who may have produced their cure five or ten or fifteen years before, that, when this influence was taken away through either the death or departure of the operator, they were thoroughly lost because of the absence of the personality of the person who benefited them so much so many years ago.

Now this would not be so, this *could* not be so, if the individual had been mentally emancipated instead of being mentally intoxicated.

The three readings from the Bible have for their purport the object of causing the individual of today—the awakened, developed individual of today—to recognize the fact that there is but one true and lasting method of cure, and that is that method by which the individual becomes associated with the universal. Emerson has said: “What difference does it make to what we bend the knee, so long as we bend the knee?” What difference does it make whether we are dependent upon pills or a human personality, if we are dependent at all? Personally, I think I should prefer the pills.

To be so absolutely dependent upon any personality in the universe is a dangerous proposition. It is very pleasant, perhaps, because it is so easy to have some one that you can rely upon; but, unless that some one is directing your thought to God, the great Universal Mind, whose mental cures are unfailing, permanent, sure and certain, and not only bring to you the healing of your bodily infirmity, but a strengthening of your mind, not a weakening of it, an uplifting of the spirit, a peace of the soul, then it were dangerous to teach the other things. “Better far the ills we have, than fly to those we know not of,” said Shakespeare. Better far to have our physical diseases than to be mentally deficient, or dependent upon some other person or personality. That was the true teaching of Jesus, which sought to turn every man who came to him for help to the great Divine Principle of all healing. “Good Master, what shall I do to be saved?” This was tremendous love of personality. “Why callest thou me good? There is none good but one.” “Why magnify the channel? Why not approach the great Divine Source of healing itself? Become one with me in the expression of the divine science of healing, the spiritual method of reforming the sinner and curing the sick.”

Jesus would not permit people to be dependent on him.

His great object in life was to turn humanity away from personality to Principle. And so it is the great object today of spiritual science to emancipate man from other men—to emancipate man from the dominion of mental control on the part of anybody or everybody. This can only be done by educating the individual, lifting up his consciousness to a recognition of his own divinity, which is just as great, just as inexhaustible, just as eternal, as the divinity of all men, because there is one Divinity in all. It comes to emphasize the great sublimity and spirituality of man—of *all* men; not that one man is inferior to another, subject to the personal domination of another.

If I speak somewhat earnestly on this subject, it is because there are things coming into my office every day which are not fit for platform talk, which are revealing to me every day, more and more thoroughly, the baneful effect of hypnotic suggestion, regardless of its so-called high methods. When a man is healed of a bodily infirmity and begins to feel attracted to doing things that he never felt like doing before, then you have a harder subject than if he came to you with a mere disease. These are all too frequently the consequences of suggestion.

We take the suggestionists at their own word when they tell us that they cannot produce this result upon a subject unless that subject voluntarily and willfully and willingly permits the operator to exercise his hypnotic influence. We take them at their own word, because it suggests the necessity of weakening on the part of the individual before he can be influenced, otherwise, he would resist. If he only knew it, *that would be the thing to do*—resist at the outset any invasion of his mental rights on the part of any other individual in the world.

The difference may not be very marked between mental healing of this character, and the spiritual healing of Jesus until we begin to analyze it carefully. Things appear so much alike sometimes, and are so deceptive. The gold brick of the confidence man may look more attractive than the dirty nugget of the miner, but it is not nearly so

valuable. The plausible suggestions of the learned advocates of suggestive therapeutics are far more acceptable to humanity than are the simple, direct truths of God, spoken by prophets and apostles, but they are far more deceptive, far more dangerous. Error is acceptable when truth is unacceptable. Error says, "We expect nothing from you. You may be healed without any change in your life, whatsoever." Truth says, "We expect a radical change in your life. You cannot be healed here without being lifted out of the sin that caused the disease." One is a sugar-coated mental pill, and the other is a stern moral necessity.

I would not take anything away from humanity unless I could substitute something better for it. I would not stand here and deride hypnotism, or point out the weakness of suggestive therapeutics, were it not for the fact that God has not left himself without a witness in this age; that today you have the science of spiritual healing, which you can study, which you can apply for yourself, which you can use for yourselves, your children, your friends, and your very enemies. It is not necessary at all that you be under the personal domination of even a healer. A healer is merely a teacher, one who explains difficult and abstract situations as you go along in your studies. Other function he has none. He is not a healer, not at all; he is an instructor, a teacher. There are no healers. The one Healer in the universe is Infinite Life itself. No man can arrogate to himself such a proud title as that he is a healer. No teacher of mathematics could say that he is mathematics. All he is, is a guide to those who know less than himself. And so, in this great science of spiritual healing. This science, I was going to say, is as exact as mathematics, but it is more; it is the very underlying fact or principle of mathematics itself, the science which has for its basis the unit, the One, the one spiritual Cause and Creator, the one God, the one Healer, the one Divine Principle, than which there is none other, the spiritual means, the divine method, to which there is nothing opposed, nothing quite like. Other things have a semblance only, to the man

who does not know the Truth. Other things appear to be true to the man who has not yet discovered what is true; but that man who has discovered the Truth immediately detects error in the vainest and proudest philosophies. He is not deceived.

Those of you who need to know more about the science of spiritual healing as taught by Jesus and his disciples have at your very doors abundant possibilities. There is much that is being written that can be safely and sanely indorsed, safely recommended, safely studied, and profitably applied. I recommend those of you who have not studied along these lines, to take up the study; but be careful of anything that does not emphasize the spiritual, that does not make God the great Foundation of your healing, moral, physical and financial. Shun them as you would a pestilence. Their promises are like Dead Sea fruit, beautiful without, empty within; mystifying, but not edifying; deceptive, but not beneficial.

Take up this study carefully. Your Bible will help you, because your Bible is a compendium of human experience. It reveals to you, if you study it carefully, that the things with which we are coping today are not new things. Truth and error have ever waged conflict in the human mind throughout all generations, and these lessons are set forth in this great, good old book for the guidance of future generations. Take it up, study it carefully, apply its principles. Heal yourself, and assist in healing others, by that method of healing which will leave no bad future results.—*The Gleaner*.

It is the lives like the stars which simply pour down on us the calm of their bright and faithful being up to which we look, and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

JESUS CHRIST

REXFORD JEFFERY

Extracts from an address in Unity Auditorium.

YOU are more or less familiar with the teaching of the Higher Self, you who are in the habit of studying here in this school of God. The Hindoo speaks much of the Divine Self, the Perfect Self. He says the Self is the friend of self. We owe a great deal to the Hindoo for so persistently holding before the world the idea of the Divine Self of man—that which in Scripture is called the image and likeness of God, the offspring of the Most High. The Hindoo says to praise and glorify and magnify the Self. Our great Emerson says, "I, the imperfect, adore my own perfect." So we find the seers of all ages speaking of the Divine Self; and describing that great Self within, they found a great work in the without. They said it was comely to praise it. Praise is comely for the upright man. It was a right thing to do. Praise and glorify this offspring of the Infinite. If you read the history of Jesus from his boyhood up, you will find that he had his eye on that Divine Self. You find him turning to his mother and saying, "Woman, what have I to do with thee? Wist ye not that I must be about my Father's business?" He had evidently found before, who and what he was. We see children today doing the same thing; but parents are unwise enough to try to suppress them. Jesus never lost sight of the fact that he came from the Divine and had a great work to do.

The Infinite has said all down through the ages that the universe will be to you as you have spoken. We find in the Hebrew Scriptures, "I will be to him according to his word." It was by this acknowledgment of his Divine Self within, that Jesus was able to rise up and do the great work

that the Scriptures say was done by him. According to Scripture, no man has done a divine work on earth but the Master.

Perhaps you here in this room have often been able to take into yourselves the pains of another, and let that other go free. It shows that there is a principle in life that operates that way. It has always been known, and as people have seen the errors and mistakes of the world, and have seen men so apparently lost in the results of their mistakes, they have cried out for some way that the law of cause and effect might be broken. They have seen the law of action and reaction demonstrated in the world, and there has come down through the ages the idea that there should be One great and strong enough to rise up and break the results of these mistakes and errors. Jesus saw this. He saw the condition into which the race had fallen. He saw each generation assuming the results of the mistakes of the generations that were before; that the children suffered for the mistakes of their fathers, until the world had become so thoroughly enmeshed in sin that there seemed to be no way out. And so he voluntarily assumed to take into himself the results of these mistakes and stay their operation. We may be forgiven for our own errors, but the results of those errors are still going on. It was to do away with the sins of men that Jesus came. He assumed to take into himself the effects of their sins and start a new force and power to bring men up into a knowledge of those spiritual laws which they had lost. Of course he recognized the law of action and reaction, and taught it. He said, "What a man sows, that shall he also reap." But he also understood the mercy of the living God. He assumed those things which the race had assumed; but they did it involuntarily, while he took upon himself those things voluntarily; offered to have them taken into himself; and in doing so, found the tender mercies of the Most High God who had always said, "Turn to me and I will deliver you; I will remove your transgressions from you as far as the east is from the west, if you come unto me."

These had been the teachings for ages, but men had forgotten them. They had lost all sense of the glory of God and his Presence. They had forgotten the omnipresence of the Divine. Their religion was hollow and of no effect. Jesus said he came not to destroy, but to fulfill. He came to tell us that what had been handed down the ages is true. So we find the old prophets describing very accurately the coming of the Messiah, and Jesus recognizing in himself that he was the one to do the work. It was said that his time was "not yet come," when he was a youth. There was a work for him to do before he should take the great work of assuming all the mistakes of the race and setting in operation a new law. We see the Scriptures saying that through him the law of death was broken, and the law of Spirit and Life set in motion. The universe is packed with unseen and unknown motion. This is a law in life: you never can have a principle operating in all its fullness until some one shall sight it and live it out. Some people live out part of a principle, and so the race never knows the full purport of that principle; but when one is living it out in all its fullness, it shall become operative in the race.

Jesus saw the great principle of atonement, which is at-one-ment. He saw that man must get back and be one with the Supreme; that man had become so enmeshed with the results of the mistakes of the generations before, that it required a new force and a new power that should set at naught the old law. We know that in material science the finer the powers and forces are, the more subtle they are. It was this very thing which Jesus saw and understood. "If I had not come, ye had not sinned," he said. That is, "You should never have known what it was to be a full man if you had not seen me. You would have gone on in your old state of consciousness, of sinning and errors." They had fallen short, but they did not know it until they found some one who had not sinned or erred.

And so he started a new state of consciousness. He gave them a new vision of the things of God and of the relation of God to man. He became the embodiment of

tenderness, mercy and kindness, through his recognition of his Divine Self, thoroughly understanding who and what he was. I know that many contradict this—many who are in the “new thought.” They have set aside the work of the Master as unnecessary, and some have said that it is a story and is not so; but it is Scripture. Wherever he is preached as the Redeemer, you will find always a redemption taking place. So let us acknowledge the work of the Master. If we read Scripture we see that he is the only one who claimed a finished work; who saw what there was to do, and took it up in its fullness and finished it. This is what we are called upon to teach. It is said in the Scripture that we shall come into our working power in all its fullness when we acknowledge the Master, because all of us are here for a purpose. Every one has been called with a Divine calling. Deep within us is written a Divine commission, sent from the heights.

So let us acknowledge the finished work of the Master. Let us acknowledge that he did that thing which the Scriptures declare he did. Let us know that he did everything as detailed. You may teach and teach, you may learn and learn, and you may have all sorts of instruction in Divine things, but the truth will never become operative in the race until some one lives it. Jesus might have preached and preached that there was no need of dying, that God took no pleasure in seeing his children suffer, that man was born of the Spirit; he might have preached that for all time, but it never would have been fully understood, and the law of sin and death would not have been broken, unless some one took those things on himself, and broke it. It was necessary for him to go through that seeming death, to go down to it and come out of it, to show to the race that it was unnecessary; that it was a false idea which man had built up in his consciousness.

Jesus is known as the Redeemer and the Savior, and there is no higher thing that man could teach than the saving power and the works of the Redeemer. How shall we get into that redeeming power? How shall we touch that living

stream that changes the action of the old? We do it by the acknowledgment of his finished work. The recognition of anything puts it into motion. If you acknowledge the presence of another, you will see him move. So it is said that the stones of the field can reveal to us the secrets of their being. If we would come into the benefits of the great law of Spirit and Life, we must acknowledge it. Jesus, understanding that law, said, "Abide in my name, and the Holy Spirit will come, and the Holy Ghost will teach you all things which I have told you." If we confess, then, that the Master did that perfect work, that he set in motion this Higher Law of the Spirit of Life, then we begin to feel in ourselves the healing power of the Spirit. We will be taken up in the action of it.

Men had become so bound that they could not hear the calling of the Infinite, and it took a man in human form to show what it was that the Infinite had for them, and how they were known and seen by him whose eyes were too pure to behold iniquity.

If we will acknowledge what Jesus did, that he was the fullness of the Godhead bodily, that he understood his oneness with the Father, then we will set in action this great Principle of redemption. We can never commune with the Christ except we rise up and know to some extent the Divine Self, and will accept his statements, "Ye are the offspring of the Infinite; ye are born of the Father." If we will take his sayings, we will find the light and life beginning to operate in our lives. We will know a new quickening, a new influx of the Life Principle in the consciousness and in the body.

Let us acknowledge the finished work of the Master; that there is no longer any power in the "law of sin and death." We shall find a new strength and a new force generated in us. This was why he came: without going down into them and making them naught, he could not show us that those old laws need not be operated. This is his message, and so as we behold him, we are only beholding in ourselves what we really are. We in our real nature are as

he was. This was his mission—to show man what he really is.

You shall know the Truth of the one great doctrine if you accept it fully. You will find it operative as a great force and power in the world.

EXPECT MIRACLES

KATHERINE WHIPPLE-DOBBS

"But you seem to be expecting a miracle," said my friend, in a somewhat reproving tone.

"*Expect* miracles," I answered; "I not only expect them but I *demand* miracles. A miracle is the normal expression of Omnipotence! If Divine Being were restricted by our limitations; if it were measured by our standards; if it worked as we work and achieved only what we accomplish, where would be its infinite power? A miracle is not a transgression of law; it is simply the operation of the higher Law, whose manifestations we seek to externalize."

And this, it seems to me, is the soul-attitude that most readily brings us into realization. It is by expecting—yes, *demanding*—nothing less than what is called a "miracle," that we obtain, without strain or effort, the greatest demonstrations. If we did not know that the sun would shine today, how the miracle of its rays would dazzle and astonish us! It is only because this, and similar "miracles" have become a part of our everyday experience that we do not live in a state of continual awe and fear. When we learn to expect "miracles" of healing, happiness, success, and all the good gifts that the Divine Love is urging upon us, as confidently as we look for the rising of tomorrow's sun, every minute of our day will be bright with the light that lights every man who enters into possession of his rightful world.

Every man stamps his value on himself; the price we challenge for ourselves is given us.—*Schiller*.

THE CHRIST CONSCIENCE

CHARLES FILLMORE



HERE is a divine goodness at the root of all existence. It is not necessary to give in detail the place of abode in each sentient part of existence of this central goodness; it is there, wherever you look, and whenever you look. No man nor woman is so low but what it may at the touch of its secret spring be brought to light in them. Even the animals exhibit its regulating and directive power. It sleeps in the recesses of every mind and it comes forth when least expected. Many hush it up for years, maybe for ages, but its day comes and it is a day of reckoning.

It is the law of universal balance—the equilibrium of Being. It cannot be put aside with transcendental philosophies, metaphysical denials, any more than it can be smothered in the forces of blind passion.

Men and women are loth to admit that there is within them a monitor with which they have sooner or later to cope, and they put off the day of judgment just so long as possible. They love not to deal with this leveler of the Spirit. It is too exact; it wants justice to the very limit.

Whoever has felt the prick of conscience has been spoken to by the Spirit. Whoever has sat at the feet of his own inner convictions has caught sight of God.

Man is never without a guide, no matter how loudly he may cry out for leading. There is always at hand a sure torch-bearer if he will but follow its light. It is too simple, too easy! Man has formed in his mind a far-off God who talks to him from some high mountain, or in the invisible depths of space. By thus looking afar for his God he ignores the one and only spark of divinity ever shining in his own soul.

Herein is man fooled into believing that he can do

those things which are not in harmony with truth and yet escape the consequences. He presumes upon God being too far away to ever behold his shortcomings, and ignores the God monitor within his own soul.

This is the meaning of that old saying that a man and his conscience are always good friends so long as the way is smooth, but when it grows rugged they fall out. They fall out because man has reached a point where he begins to consider his ways and look carefully over the life he is leading. This brings him to a beholding state of mind. He sees that what he considered right in the clear light of the divine good is not up to its standard. Here is where the divergence takes place between man and his conscience. They were friends in appearance only before or during the period of license. The conscience may seem to assent to the shortcomings of men, but it is ever the inner protestant that keeps knocking at the soul until the steps are arrested.

Fortune in a worldly way is not always a blessing to man. In fact, under present customs it is apt to be just the reverse. So long as questionable methods are successful in bringing results, conscience has but a small chance for a hearing. It is only when failure follows the efforts of the misguided that conscience gets his ear. Then the field is surveyed with the eye of a general defeated in an unjust cause. The heat of battle blinded him and he gave no thought to the lives he was uselessly sacrificing.

Here is where remorse gnaws the vitals of the unwise, and here the true wisdom is revealed. It is said that experience is a dear school and only the wise learn therein. This paradox carries with it its own nullification, like many of the intellect's wise observations. Experience is the school of fools. The wise do not take lessons within her doors.

There are two ways of getting understanding. One is by following the guidance of the Spirit that dwells within, and the other is to go blindly ahead and learn by hard experience. These two ways are open to everyone. It is recognized by the man who has had experience that he can advise the one who has not, and thus save him the laborious

steps of that rocky road. In the light of Omnipresent Intelligence, is there not One who knows all things, all roads, all combinations, and the outcome of every thought?

Do not men and women by their constant efforts to peer into the future prophesy a wisdom that knows *all* futures? They certainly do; and when man looks in the right direction he always finds such an oracle.

It is the prerogative of the Spirit to know the future, and when man consults that Spirit with pure heart and unselfish motives, he has pointed out to him the very lines his life shall be cast in if he is obedient to his Most High Genius.

It is no great achievement for one who lives in the Omnipresent to forecast the future. To the Spirit the future is a succession of events based on the ideas revolving in the mind at the present. Whoever rises into his own ideal realm can read his future to himself. He finds there a chain of causes at work which he can easily see will produce certain results. It is not necessary for him to read the definite line along which each separate idea will travel to its ultimate. That is reasoning from cause to effect. In Spirit cause and effect are one. Then they appear as one, and the ultimate is just as clear as the inception. In mind all things reach fruition the very instant they are conceived. Time not being a factor, how can there be a beginning and an ending? The architect plans a house and sees it finished in his mind before a single stone is laid or a pound of earth excavated. He can change his plan many times before the construction begins. He can destroy it entirely if he so desires. So man builds the house in which he lives. If he has been planning to build a home for self alone, in which there is but one room and that on the basement floor, he has created in mind just such a plan, and it is complete and awaits its descent into the earth. If he has made a plan of a larger structure, in which are many rooms for the entertainment of his fellow men in hospitable manner, that plan will also descend into visibility.

Some people build their houses far ahead in mind and

say nothing about it to anyone. They are planning and planning without a soul in their confidence. Such people make most substantial plans and they are infused with the most enduring substance of the invisible. Such was that of Napoleon when he silently planned to be emperor, or that of the shepherd who resolved to be pope. Vanderbilt's rule of life to which he attributed all his success was to reveal to no one his plans.

Jesus said, "Let your conversation be aye, aye, and nay, nay." Talking is a waste of energy—a dissipator of power. If you want the greatest success, don't talk too much about your plans. Keep a reserve force of new ideas always on hand as a generative center. Let the work speak for itself.

The electrician recognizes a certain universal law of action in the revolutions he gives his dynamo. The energy produced is based upon the size and texture of the dynamo and the rapidity of its motion. Mind has a law of dynamics equally as scientific. The character of an idea is the estimate of its size, and your active faith in it the rapidity of its motion. Ideas generate energy with a swiftness unparalleled in the physical dynamics. Instead of moving inanimate things they move men and women. Instead of temporarily lighting for a few hours our streets they light the lamps of intelligence that burn eternally. The secret of doing this successfully lies in knowing how to handle your ideas. The electrician constantly improves the efficiency of electricity by studying the machinery that generates the power. The same rule holds good in mental dynamics. Study your ideas if you want to improve the service of your body, your intelligence and your surroundings, for from those ideas flow forth the currents that move the machinery of them all. If your ideas are based in truth and you are satisfied that they will stand the test of the most rigid justice, don't let the currents which they produce in your mind leak away on some ground wire.

The world is full of people who are filled with high and mighty resolves to do good, and they are sincere, but

they are connected with ground wires. You must keep your wires properly insulated or your plant will not prove successful. For instance, you are holding an idea of health, which is generating currents in your mind that might flow out on the wires of faith and heal the world, but you have grounded the current by believing that it should pass through a pill, a magnetic hand, or the mind of someone whom you think is stronger than you are.

Stop this leak, and send the current straight to the mark on the wires of your own true word. You have an intuitively correct idea of the truth on every question that comes up in your mind, but you do not trust that idea. You ground its free currents by believing that some book, some person, or some church organization has sifted the truth and somehow established it before you came into existence. This fallacy makes a menial of the genius and puts out the light of the world in the souls of generation after generation of the sons of God. Spiritual ideas must have spiritual wires or their power dissipates. So you need to watch both the ideas you hold and the words with which you set them free. If I have an ideal world in which I see things as I want them, yet think it an impossibility that that world may be realized here and now, I am dissipating the power which my ideas are generating. So throughout the laboratory of thought generation, every idea must have a wire that corresponds to its plane. Your words, your acts and your whole life must accord with your ideas.

The realm of ideas is at the call of each one of us—it is in fact the source from which we draw our real sustenance. It exists in Being as Universal Intelligence, and as it is the cause and source of all intelligence it must sooner or later assert its unobstructed sway in the lives of all mankind. When this realm of ideas becomes so active in the consciousness that it attracts our special attention, we call it a quickening conscience. It is the Universal Intelligence asserting its inherent moral equilibrium. Man cannot always distort the fair face of the God-Image, whose likeness he is. He may for a season wear the grotesque mask of

the mountebank or the fool, but in God's own good time he will be unmasked by that silent inner self that must be heard when its hour has come. God is not mocked, nor is the secret place of the Most High in every soul forever made a cave for thieves. When conscience cries out in your soul, "Make straight the way of the Lord," you will save time by heeding it. Let its cleansing waters of denial flow over you. Change your ideas. Be meek and lowly. Let your thoughts go up to the Spirit (Christ) and ask whether he be the one to whom your homage is due. Then acknowledge him as one whom you in your mortal consciousness are not able to comprehend in the majesty of his spiritual understanding.

If you are of haughty, domineering, self-sufficient will, you stand as Herod, the ruler in Judæa. You are married to the passions of the human soul, Herodias. She leads you into sense gratifications so deep, so degrading that you cut off the head of John, the conscience that would have turned you into the highway of the good. But the reign of the sense man is short-lived. Your kingdom is taken away from you and you are banished from your native land. This was the fate of Herod after he beheaded John the Baptist. This is the fate of everyone who refuses to listen to the voice of his Higher Self.

The key to the development of Jesus of Nazareth's great powers was in his meek and lowly spirit in the sight of the Father. He disclosed it when he said, "The meek shall inherit the earth." Whoever makes himself nothing in the sight of God may be possessor of all things below God.

Man on one side is open to God when he wills to be open. That opening is made by an attitude of absolute mental negation in the contemplation of spiritual realities. Thus the likeness takes on the express image of the Father, and in no other way can it be done.

"I am meek and lowly of heart," said the mighty Nazarene. "Not as I will, but as thou wilt," was the mental attitude he always took when communing with the

Father. It was always the same spirit of love and willing obedience to the guidance of a wisdom which he knew must transcend his.

Jesus did not take the universe on his shoulders by affirming his self-sufficiency. He unloaded every burden and rested in the sufficiency of the Father. "I can of mine own self do nothing; the Father within me, he doeth the works." This is the total denial of self—the giving up of all personal desires, claims and aims. Before man can do this successfully he must change his ideas—there must be a mental house-cleaning. This baptism of water always precedes the baptism of the Spirit. One is the denial of the personal man and the other is the affirmation of the spiritual.

The command, "Deny thyself and follow me," is not broadly interpreted by the world. Some men think that the self is denied sufficiently when they acknowledge God to be mind, life, love, substance—and all else error; others that they have only to give up the recognized sins of the world and believe in a personal savior, Jesus. But the denial of self goes deeper than all this. It must reach, to be effective, the very depths of the consciousness and dissolve all the organic forms which the ideas held by the personal self have there precipitated. When a man gets into his own soul he finds a chemical laboratory in full operation. There are thoughts in their various stages of crystallization. Some are free gases, others flowing solutions, and at the bottom are the precipitations. The magnetisms, fluids and solids of the body are the forms of thoughts. Every human body has its stratified layers of consciousness. These strata have, like the earth, been built up layer after layer through ages and ages of sidereal time. The body you live in is the result of a labor which you began millions of years ago. It is the stored-up memories of your experience in thought generation. You may have dissolved that body ten millions of times, but no part of its reality has ever been lost to you. Because you have failed to energize it to the perpetuation of its form indefinitely is no argument against its being the very body you have had off and on for æons upon æons.

The shape of it changes, but the mental pictures you have formed in all those ages are intact somewhere in your own private gallery.

But now the clouds are clearing away from your world, the Sun of Righteousness is rising with healing in his beams. You are awakening to your powers and possibilities as a Son of the Most High.

The day of selflessness has come. That day delivers you from all burdens. You find that you do not have to bear any of the cares of existence on your shoulders. You say with Jesus, "All things are done for me of my Father." You do not breathe from yourself, but you see God breathing in and through you. You do not have life of your own, but you see the life of God living itself through all your organs. You say to your feet, your hands and every part of your body, "You are now lived by God; you are perfect in his sight." You do not think from yourself nor of yourself; you speak the words of the Spirit rushing through your mind like a mighty wind. Then tongues of fire come upon you, because you are inspired by the Holy Ghost. Neither do you have possessions of your own, nor cares nor troubles about your life or your family; you leave all those things to God—you are absolutely without responsibility where you have fully denied yourself and followed the Christ. All responsibility drops from you when you let go the idea that you are a personal being and are possessed of parts, passions and faculties which belong to you individually. Nothing like a personal man exists in the idea of God. The idea of God is Jesus Christ—one universal man. Men are but the mind organs of that one man—they do not possess of themselves anything whatsoever, but all that the Christ possesses flows through their consciousness when they have ceased to believe in personality. This is the at-onement—"I in thee, and thou in me," and the apprehension of that at-one-ment dissolves forever that inner monitor called an Accusing Conscience.

"He that walketh uprightly walketh surely."



BIBLE LESSONS

BY CHARLES FILLMORE



FIRST QUARTER

LESSON 1, JANUARY 5

THE CREATION.—Gen. 1:1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31.

1. In the beginning God created the heavens and the earth.
2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.
7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
9. And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.
10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
12. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.
16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
21. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.
25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.
27. And God created man in his own image, in the image of God created he him; male and female created he them.
31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT—*In the beginning God created the heaven and the earth.*—Gen. 1:1.

To understand the creation of the universe by God we must know somewhat of the character of God. Jesus said, "God is Spirit." The works of God, he said, were done in him and through him. "The Father within me, he doeth the works." That God is an intelligent force, always present and always active, is the virtual conclusion of all philosophers, thus corroborating the statements of Jesus. God is eternally *in* his creation, and never separate from it. Wherever there is evidence of creative action, there God is.

The difference between philosophers, like Tyndall and Huxley, who observe the creative law and draw logical conclusions of the presence of a creator, and Jesus, who feels and consciously knows that Creator, is one of consciousness. One says, "God works in ways unknown to me," and the other, "The Father worketh in the Son." One is an on-looker and the other is a conscious co-worker—but they both bear testimony to the activity of an invisible power which is constantly doing something. The question is, How is this being done?

It is important that this question be settled at the outset. That the creative force is not mechanical, that is, material, all agree. No one ever saw God make a flower with his hands, as the molder of wax makes flowers; yet God is making flowers all the time. What moves the hands of the maker of wax flowers? *Mind*. What moves those invisible hands that are constantly making all things? *Mind*, also. This is a very simple proposition, yet in its right understanding is the key to all the mysteries of creation.

God is Mind, and he creates through his *Word*, or thought, and this is the universal creative vehicle. It is plainly stated in this first chapter of Genesis, "God said." Jesus corroborated this creative power of the Word again and again. He said that his words were so powerful that if we let them abide in us we might ask whatsoever we would and it should be done unto us. See John 15:7.

God is a Mind Force carrying forward creation under mental law. That law may be known to anyone who can attain its mental scope. Jesus said, "Be ye perfect even as

your Father in heaven is perfect." This means that we should strive for that perfection which God is. We are the "image and likeness" of this Great Creative Mind, and, being in a certain aspect of our minds just like it, we can through mental adjustment attain the same conscious unity that Jesus did.

God creates through the action of his mind, and all things rest on *ideas*. The idea back of the flower is *beauty*. The idea back of music is *harmony*. The idea back of day is *light*, or a dispensation of intelligence.

This whole chapter is a mental statement of the creative ideas involved in the universe. This is involution. Every mental statement is mind involution. Evolution is the working out in manifestation of what mind has involved. Whatever mind commands to be brought forth will be carried out by and through the law of evolution inherent in being. This applies to the great and the small. In mind there is but One.

LESSON 2, JANUARY 12

MAN THE CROWN OF CREATION.—Gen. 1:26, 27; 2:7-9, 15-24.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou

shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18. And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.

19. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.

20. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22. And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.

23. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

GOLDEN TEXT—*God created man in his own image.*
—Gen. 1:27.

This statement of man's creation, the "image and likeness of God," has always been a puzzle to people who read the Scriptures literally. The apparent man is so at variance with the description that they cannot reconcile them. It is said that Hugh Miller, the great geologist, went insane trying to make Genesis fit the facts of this planet's formation, as written in her many geological stratifications. Theologians began first to admit that the Garden of Eden story was an allegory, and now they are including the whole of Genesis.

But this is more than an allegory—it is a description of the real ideal creation. In planning, civil engineers often use algebraic terms—X, Y, Z, representing partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order, and become a visible part of the structure. So man plans in his mind that which he proposes to build.

First the ideal, then the visible. This is the process through which all creation passes. God makes all things in his mind first, this is involution; then they are made into form and shape, this is evolution.

It is a fact, then, that man, as we see him personally, represents the "X" in the "image and likeness" man which God created. God is carrying you right along in his mind as a perfect product of his ideal man, and you are striving to demonstrate your "X"—the real thing. This is why man has that constant idealism that keeps him moving forward to higher and higher achievements. The "image and likeness" is the ideal man that pours into the "mankind" a perpetual stream of ideas, which the personal representative arranges as thoughts and forms as substance and life. While this evolutionary process is going on there seems to be two men, one ideal and spiritual and the other intellectual and material.

An understanding of certain creative facts, and man's powers therein, make a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named *I Am*. It is something more than *I*, as expressed from the human side alone. Yet when that *I* from the human side has made union with the "image and likeness," *I*, the true *I Am*, comes into action, and this is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "The heaven and the earth." One is the realm of pure ideals, the other of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the *ideas*, which are used by his intelligent "image and likeness" to make the universe. Thus God's creations are always spiritual. Man's creations are both material and spiritual, according to his understanding.

It is important to know that the "heaven and earth," or spiritual and material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons,

and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner "heaven," or mind realm. The I has fluctuated for ages between these two planes of consciousness. An incarnation in the body is followed by a vacation in the soul, and these two are gradually getting closer and closer together. When they are united the "new man in Christ Jesus" will step forth, and the weary round of incarnation and reincarnation cease.

LESSON 3, JANUARY 19

MAN'S FIRST SIN.—Gen. 3:1-12, 22-24.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

22. And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—

23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

GOLDEN TEXT—*Everyone that committeth sin is the bond-servant of sin.*—John 8:34 (R. V.).

The serpent was a creation of the Lord God—the most “subtle beast of the field.” This represents the Life Center, or Generative Function—(not evil when in obedience to the Law). The “woman” is the Heart Center, or Love Nature. The “garden” is the earthly consciousness, and the “tree” is the connection between the earthly and the heavenly, which in the body is the nervous system. The “fruit” of this tree is the seminal or nerve fluid.

The spinal cord is the great central tree connecting the life reservoir in the generative function with the brain. In it is the reserve supply of the whole organism, and it should never be drawn upon directly. Its fruit, or nerve energy, is set free in the glands through the avenues of the lateral nerve systems. These are the “trees of the garden,” whose fruit the man and the woman, or the intellect and the heart, are allowed to eat. But the fruit of the tree in the *midst of the garden*, the great seminal reservoir, is to remain inviolate.

The serpent as “Satan” is sensation suggesting to the soul indulgence in its pleasures beyond the law fixed by the Creative hand. When the soul lets sensation rule, the nerve fluid in the central reservoir is drawn upon, the connection is broken between the spiritual consciousness in the top brain and life force in the body, and the beasts of the field are in ascendancy.

The argument of sense, or “Satan,” that through this knowledge of good and evil, man becomes as God, his eyes, or perceptions, are opened, is purely fallacious. People in

this sense delusion even claim that it is part of the creative law, and that through it man is attaining wisdom. The fact is, that it is not through it, but in spite of it, that man grows in understanding.

Sense consciousness has involved both heart and intellect in a world of false relations. The separation between body and spiritual mind has made sad havoc in our race harmony. Physical generation has taken the place of soul generation. Instead of bringing forth children of the mind, we are reduced to the menial process of manufacturing physical children—egos who have lost their bodies in previous earth lives, and are seeking further incarnations.

Our bodies fall to pieces because we are generation after generation trying to bring forth after the wisdom of Satan instead of the wisdom of God.

Jesus Christ made the unity in his body between the superconsciousness in the top brain and the Life Center, and by following his methods and identifying ourselves with his mental and spiritual consciousness, we may get back into our former spiritual estate in the Garden of Eden. "As in Adam all die, so in Christ all are made alive." The apostle saw the law in its depths, and pointed the only way out.

LESSON 4, JANUARY 26

CAIN AND ABEL.—Gen. 4:3-15.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering:

5. But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it.

8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.

13. And Cain said unto Jehovah, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me.

15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

GOLDEN TEXT—*Whosoever hateth his brother is a murderer.*—I John 3:15.

The story of Cain and Abel is an allegory of the movement of certain departments of the soul. Cain means *possessor*. This refers directly to that part of human consciousness that strives to acquire and possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means *breath*, which places him in the air or mental realm. These two are brothers, that is, closely related in consciousness. Abel does not represent the spiritual mind, but the mentality that controls the animal functions—he was a sheep raiser. In Hindoo metaphysics, Abel would be termed the Animal Soul and Cain the Physical Body. Paul would call Abel the Creature and Cain the Flesh.

Making sacrifices unto the Lord is symbolical of a refining process which is constantly going on in consciousness. Every thought and act of man sets free an energy that gravitates to its appointed place in the various realms of mind and body. The Lord is the one Universal Mind which is the receptacle of all and receives all. If you have a thought of love and good will, you set free invisible emanations that are impregnated with those ideas. These ascend to a higher realm and form part of your spiritual soul, and

at the same time relate you to the Lord, who is the presiding Oversoul of the race. This is the inner meaning of offering sacrifices unto the Lord. Everything in nature is going through this refining process, and there is a constant ascension of matter to mind, and mind to Spirit. We are taught that a period will finally come where the whole universe will be resolved back into its original essence in God.

The thoughts of the mind are nearer to Spirit than the emanations of the body, hence the affirming of Abel was more acceptable unto the Lord than Cain's. The killing out by the body-selfishness all human sympathy and love, is the slaying of Abel by Cain. When the body demands possession of all the resources of mind and soul, and reduces existence to mere material living, it has slain Abel, and his blood, or life, continually cries from the earthly consciousness unto the Lord for expression.

When the selfishness of the body has killed out the finer impulses of the soul, and reduced to material existence all the higher aspirations, there is no longer pleasure in living. Without the soul the body is a machine, with but little sensation and no progress. Cain thus tills the ground, but it yields unto him no strength.

The body feels its degradation, and those who get into this degenerate condition are usually miserable. Cain's punishment is great, and he fears the vengeance of the other faculties condemning the body for its impotency. But the Lord, or Divine Law, has fixed a limit to this, and we are warned not to destroy the body, no matter how great its sins. The mark set upon Cain to keep him from being slain, is the consciousness of his Divine origin. No matter how deep in transgressions the body may be, it still bears the stamp of God, and should never be killed out entirely.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and appreciating whatever is noble and loving in another.—
Thomas Hughes.

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

THE STORY OF LOVIE

Chapter VI

TRIXEY'S LETTER HOME



DEAR FATHER, MOTHER, GRACE AND AUNT JOY—Just to think if it! Your little Trixey is installed mistress of the dearest home that ever blessed a woman's heart. I am happy, oh, so happy! It seems as if one little heart could not contain the joy I feel, and so Jack offers his big one to help me out.

I wonder were the first couple as happy in their Eden as we in ours. You should see ours. Our home is the most marvelous creation you ever beheld. Ned has carried into its architecture all the *woodsy* effects of these little wilds, without interfering at all with the elegance and comfort of a city home. I was wild with joy when I first beheld it, and so was Jack. One surprise after another awaited us, till we were in a perpetual state of exclamation. To find Janie Smith here installed as housekeeper, and everything going on just like it does at home, with nothing left unthought of! And then to think, it is *our* home—Jack's and mine! Where can I find words great enough to praise the munificent Giver! It is as if everything I had ever dreamed of or wished for had found its way to this home of Jack's and mine.

I am writing this letter in my little boudoir—Ned calls it "Queen Trixey's throne room," whatever he means by that. It is a dream of loveliness, and I suspect has been finished in white in remembrance of my childish love for

Aunt Susan's pretty white room. The doors are cherry with tall mirrors in them; the rest of the woodwork is creamy white. And oh, the decorations are so exquisitely delicate one might fancy an angel had plucked her wings to give softness and beauty to it all! The same old feeling comes over me of the Great Brooding Whiteness that soothes and blesses, and shall at last wrap humanity about and heal it of its sorrows and pain.

Through the open window come the songs of the wood birds. Such freedom and happiness as they express! We call them our little neighbors, and Jack really believes all these wood creatures take a personal interest in us and our affairs. They have never been frightened or interfered with and so are fearless, and whenever we go about outside, we have a retinue of them in attendance; and Jack really thinks they understand everything he says to them—for you know they have been comrades all his precious life. It is really very interesting to watch them, and I am beginning to find out that in some ways they manifest more intelligence than men.

We are getting very close to Nature, and we feel that she is adopting us. I am reminded of Grace's idea about Nature being Mother-God. I believe it is a true one. Think of the wonderful motherliness which manifests in her bending skies and cradling earth, and the soft lullabys she sings through rustling trees and babbling brooks! And then her great providing breasts, nourishing alike all the children of earth, regardless of race or color! Yes, Grace darling, you were right; God has his mother-side.

Fairy tales are without interest or color compared with our living realities. Just to think of "Wiseman's Wild-wood"—that is the name Jack and I have decided on for our home—having all these years eluded the clutches of the greedy world, has nestled here in undisturbed naturalness, just waiting for Jack and me! *For Jack and me*—oh, my heart is so full it would seem at this moment God's completeness is ours, and there is nothing more to wish! But the "bright ideal still glows down upon us," and we know

there is more to follow. And we also know, that the only way to keep happiness is to give it away. You will see, some of these days, Jack's ideals and mine reaching out until they include every living creature.

But I have not told you of the prattling young brook that has found its way into our wildwood. You remember it has always been a fancy of mine that running water and my soul had some common joy. Well, Tom Sams has contrived to gratify this fancy, and through some magic maneuver or legerdemain has brought into visibility the dearest little stream down in the south end. It looks as if it had its source in a hidden spring under a great rock, and as it flows forth into the bed of white sand, it ripples and murmurs and nestles among the ferns and cresses, and then meanders along through little knolls and fringing bushes as naturally as if it were a born child of the woods. And I am inclined to believe its prattling presence has become not only a joy and pleasure to the wood-folk, but a contribution to their necessities.

It was Jack's father who insisted upon carrying out Tom's plans for this thing of my dreams, and he really seems as much delighted as Tom, over its success.

He is so lovely to us. He comes every day to see us, and though Ned says he called our pretty home "a little hut" once, yet now I know he thinks it beautiful. There's something in the atmosphere of it he does not understand, and yet his hungry soul delights itself in it.

Jack says he is so changed, and Ned dates it from the time he first ran across that picture of Grace's. Ned says it made such a wonderful impression upon him that after he had spent half an hour with it he was not the same man.

Jack thinks it the most wonderful picture that ever was painted. He says it almost breathes, and he can hardly comprehend that it is the work of our little Grace. But we know the Great Genius waits to do the bidding of whosoever will. And our Grace has found the "open sesame" of mind and soul.

Although we have seen no wood-nymphs about the place, it seems there are gnomes and brownies a-plenty. Jack called me out a while ago to see some of them. He had three waiting. You should have seen them! Pinkey, Pigeontoe, and Crutches! Pinkey comes first—that's his nature; and his name I judge is derived from the shock of red hair he uncovered in my honor. Pigeontoe, as his name indicates, toes in, and the other, Crutches, is a cripple. Pinkey is a character, with the brightest eyes and quickest mind imaginable, but his language is something terrible. Why, I couldn't understand a thing he meant, and Jack was convulsed with laughter over it and declared I would soon get used to street parlance; but I'm sure I don't want to do anything of the kind, but shall undertake teaching him English right away. Pigeontoe is more common, but his speech is a little more comprehensible; still he needs lessons in English, too. Crutches' pathetic little face goes right to my heart. He seems refined, and speaks correctly. Judge my surprise when he lifted his great blue eyes to mine and said, "Miss Wiseman, I'm going to be well, like Mr. Ned, some day." And then the child proceeded to open his heart to me. His faith is beautiful, and he has fine ideals; and oh, I am so glad we shall be able to help him realize them! He thinks Pinkey the most wonderful boy on earth, and I'll be rather interested in him myself, when he learns to talk decently. I think I'll start right in teaching them. Jack wants to know if he shall clear out the garage or build an academy for my school. I think, for the present, the shade of the big oak will answer my purpose.

Such a long letter as I have written you, and yet I have only just skimmed over what there is to tell. Can't you come—all of you—soon, and see for yourselves this wonderful paradise of Jack's and mine?

Ever with fond love, in which Jack joins me,

I am your loving

TRIXEY.

(To be continued.)

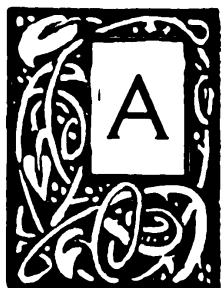
TRUE MOTHERHOOD

Series IX

PICTURES

LIDA H. HARDY

The Roman mothers were, by a law of the nation, surrounded by examples of strength, heroism and purity so that these qualities might be transmitted and become the birthright of their children. To be a Roman mother was an honor; special homage was paid her, even on the street and at the arena. This sense of freedom and superiority she gave to her child. The young Roman thus inherited that love of liberty and power which in its aggregation made Rome mistress of the world. Later on when capital had consolidated in high places, Roman society no longer recognized the sacredness of wedlock nor the sanctity of maternity. Dissipation reigned in high places, children received an unfortunate inheritance, and the nation was thereby robbed of its physical strength, mental vigor, moral courage and social purity. Rome fell because depravity had shorn the nation of its strength.—Riddell, in "*A Child of Light*."



AFTER Aristotle discovered, by experimenting with plants and animals, laws which might be applied to human beings, the subject gained the attention of the philosophers and reformers of that day, and finally found expression in the laws of the state.

This great universal law—this image or picture-forming power, has never been lost sight of. All through the ages lofty souls have arisen, like our own Luther Burbank, in defense of one of the mightiest and most glorious of all reforms—unfoldment according to the law of Expression, which is nothing more nor less than a working together with the Great Creator of all for the purpose of bringing forth perfection. Rome had seen the workings of the law enough to know that a child is like its parents, and that the influence, particularly that of the mother, preceding the child's birth, is very marked.

Lycurgus considered children the property of the state,

and would have them begotten by the best men in it. And in your history reading, you remember Plato forbade the use of wine to the newly married. During this age the men of Rome, more than anything else, desired to see brought forth a race of brave, stalwart soldiers. In imagination they pictured an ideal generation of strong, courageous men, free and fearless.

The surest and quickest way of bringing forth their invisible images, according to the laws of the state as well as the laws of the universe, was to implant in the mind of the mother a picture or image of that which they would have expressed in the child. So they surrounded the expectant mother with exquisite works of art—priceless statuary—expressions of strength and perfection, and with rare pictures of loveliness and beauty, realizing daily that their first mission in life was to make the world a happy place for the wife and mother to live in.

The result of all this was that the young Roman was the outpicturing or expression of that freedom and superiority which made Rome the strongest nation on the face of the earth. Later when the pictures of beauty and perfection were removed from the minds of the mothers and "the root of all evil" took their places, Rome fell, shorn of her real strength.

This all goes to show that within man there is a power which pictures and gives form to his thoughts. This power we call the Imagination.

During all of his waking hours man is using the power to think, and as he thinks, he is continually forming pictures which pass, one after another, through the imagination, like the moving pictures of today pass over the screen.

Hold surely and steadfastly to those mental pictures which you wish to make manifest, and they will be brought into visibility as surely as the blossom follows the bud.

If you wish to demonstrate health, see yourself the living picture of health; know that perfect health not only fills you, but that it thrills every cell of your being, and that it surrounds you continually.

If you wish to realize prosperity, regardless of appearances, see yourself bountifully supplied with all that you desire. Know that "All that the Father hath is mine" and picture yourself freely giving as well as freely receiving. "As a man thinketh, so is he" is an unfailing law, which is being proven every day and every hour.

When we studied physiology at school we learned that all the organs of the body are made up of tiny cells. This wonderful artist (Imagination) of which we have been speaking, has his studio in the front brain, for he is All Intelligence—when led of the Spirit. Every cell is also thrilled with intelligence. Now listen: Imagination has the power of going to any spot or place with lightning-like rapidity. When any cell of your being is visited by this marvelous image-forming power, it responds, and is followed by a created form from out the ether just like the thought held to by the Imagination.

Filling and surrounding us is the One Great Mind or Realm of Divine Ideas. Now, in order to bring forth forms of harmony and perfection, it has been found that the idea which has been laid hold of must be found in this one Omnipresent Perfect Mind, or Spirit, which is All and in All, and which is Perfect.

When forms appear distorted and imperfect, it is because their idea did not originate in Spirit, but in carnal mind, and that is the reason they were brought forth in the image of carnal mind.

After we have once discovered for ourselves this perfect, unchanging law as an universal directing power, we are led to observe also the imperfect and inharmonious effects which are brought about through ignorance of it.

As an illustration of this I have in mind a man of my acquaintance, who, through lack of understanding, allowed his imagination to run in such a lawless channel that he brought great discord, sorrow and inharmony into his life and his surroundings. Finally, he became so overpowered and so submerged by the sea of error thought that he sank beneath the dark waves of doubt and fear, never to rise

again. His little wife, who had for years practiced the law of right thinking, attained the entire mastery over seeming conditions. Instead of allowing her imagination to run riot, she held continually to the idea which she wanted to bring forth. Mentally she saw things as she wanted them to be, and through what appeared to be the darkest sorrow, she was kept in perfect peace, because her imagination was stayed on the all-sustaining, all-controlling Power of the Spirit, which went on before her and made her way easy. Today, one of the Silent Seventy, she is sending out her light in a much more lasting and beautiful way, because of the divine strength which came to her recognition through what appeared to be a most difficult problem. The joy and peace and love which she is continually radiating came to be hers through holding to "the perfect pattern shown [her] in the mount."

This law of bringing forth is the privilege of all. Today thousands all over the world are using it and proving its truth. It is an universal law, and belongs to the little child as well as to his parents. Wise parents and teachers are reaching out for ways and means of pointing their children to the shining path of God's light and love, that they may unfold beautifully and naturally the possibilities within them.

Said the greatest teacher that ever lived, "The kingdom of heaven is within." Surely, this kingdom within—this world beautiful, is none other than that higher, finer realm for which "all the world's a-seeking." Mrs. Browning says: "Art is the revealer, the witness of what is behind this world's show." Art then we have found to be one of the gateways to the kingdom of all good, which is within every human being.

Then let us as parents and teachers seek to unfold from within the child the artistic, the beautiful and whatsoever things are lovely and pure, knowing that in doing so we are not only awakening within the consciousness of every little soul the perfect child of God, but that we are also helping him to recognize the great eternal laws which

govern his own and all life. Let us place before the children the best we have at our command, whether they be brush or word pictures, for they are the means of making the soul susceptible to the perfect harmonious ideal within, and also the preventive power of all seeming imperfection and inharmony.

The Pope of Rome was at one time so much interested in the work of Michael Angelo that he caused a secret passageway to be constructed from his own apartment to the studio of the great sculptor. The pope would often go and watch Michael Angelo at his work of preparing to decorate a large building with heroic figures. It is said that he worked with such ardor and with such wonderful power that the fragments fell from his chisel faster than three men could carry them away.

The All-Seeing and All-Knowing One has commissioned us as parents and teachers to decorate the future with heroic figures, and as we model the mind and heart of childhood with that marvelous chisel, the Imagination, we often catch glimpses of the wonderful work that is being wrought and that is still to be done; and dear ones, through it all comes the comforting thought that we work neither alone nor unobserved. We need no secret passageway, for we are unified with that One who is All and in All, and right in our little workshop, the home or wherever it may be, we realize his power and presence as through the Christ consciousness we hear his still, small voice, "Well done, thou good and faithful servant."

"Character is more precious than craft, or skill. Fullness of being is superior to encyclopædic learning. The graces of gentleness and pity and love are more beautiful than all the accomplishments of art. Integrity and wisdom and chivalrous temper are better than power and fame. To be a capable artisan, a successful salesman, a great financier, an eloquent orator, a brilliant writer, or an accomplished teacher, is of much less importance than to be a true whole man, a true whole woman."

LOVE OF CHILDREN

Lord, give the mothers of the world
 More love to do their part;
 That love which reaches not alone
 The children made by birth their own,
 But every childish heart.
 Wake in their souls true motherhood,
 Which aims at universal good.

Lord, give the teachers of the world
 More love, and let them see
 How baser metals in their store
 May be transformed to precious ore,
 By love's strange alchemy,
 And let them daily seek to find
 The childish heart beneath the mind.

—*Ella Wheeler Wilcox.*

CHRISTMAS GREETINGS

MARY W. FRY

May the wisdom of Christ, the Seer;
 May the power of Christ, the Master;
 May the peace of Christ, the Victor;
 May the joy of Christ, the Servant;
 May the love of Christ, the Lover,
 Rise within your soul and fill you;
 Fill you unto overflowing
 In this holy Christmas tide.

Whoever you are, wise or foolish, rich or poor, God sent you into his world as he has sent every other human being to help the men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be, you are mere lumber, a worthless bit of the world's furniture. A Stradivarius, if it hangs dusty and dumb upon the wall, is not of as much real value as a kitchen poker which is used.—*Rebecca Harding Davis.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

December 20, 1912, to January 20, 1913

Held daily at 9 p. m.

The Kingdom of Heaven is within me.

PROSPERITY THOUGHT

December 20, 1912, to January 20, 1913

Held daily at 12 m.

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

THE ANNUNCIATION

R. C. DOUGLASS

What music strains awake the radiant morn?
 What trumpeter outthrills the shepherd's horn?
 What heavenly message bear these clarion tones?
 What messenger of Love from heavenly thrones,
 With songs of joyance sets the welkin ringing?
 And what occasion prompts this gladsome singing?
 Celestial voices, blent with lyric strains,
 Now rend the gladdened skies with loud refrains,
 To announce to shepherds on Judean hill
 This high-born Child sent forth by God's Good Will:

“Glory unto God above;
 Peace on earth, Good Will and Love.”

Thus the heavenly choir proclaiming
 Love to men, all hearts aflaming,
 Hate subduing, no more blaming,
 Sings of Peace untold before.

Melodies the birds are singing,
 Under brightening skies a-winging,
 Symphonies to glad hearts bringing,
 Racked with anguish nevermore.

Trees with youthful sapience bending
 Unto zephyr's rhythmic tending—
 As when Orpheus' notes were blending,
 In the classic days of yore.

Fair Eurydice awakening—
 Symbol-signing, sin-forsaking
 Soul redeemed by the Christ-awakening—
 Answer music's mastering power.

The test of your Christian character should be that
 you are a joy-bearing agent to the world.—*Beecher.*

"MY KINGDOM IS NOT OF THIS WORLD"

EDNA L. CARTER

[A letter about the "times and seasons" to a friend who believes that the Old Order should be upheld and sustained with his thought and word and vote.]



JESUS and the Old Testament prophets foretold the establishment of his kingdom of righteousness and peace, making very plain that the time of its ushering in should be preceded and accompanied by a great time of trouble, "such as was not since the beginning of the world." Whatever may be the application of these prophecies to the individual, the same conditions that work in the individual are working in the nations, and the nations must undergo the same purifying process that is necessary in the individual. All about us are the signs of the coming change from political governments to the spiritual rulership of Jesus Christ. The question before every one in understanding of the present conditions in the light of prophecy is, What shall be my attitude toward affairs, political and social? Everywhere are reformers, each with his own remedy for healing the hurt of the people. Every reformer has a following, and unless you ally yourself with some of the various organizations and parties, and work with them in carrying out their methods of reform, you are liable to be considered either indifferent to the welfare of mankind, or narrow-minded. The danger of these reformers is that most of them are sincere, and their sincerity and earnestness and enthusiasm carry one away when his better judgment would save him if he would listen to it. Sincerity is not always an accompaniment and sign of right.

If you read the newspapers and enter into the mental trap of plausible theories laid for you, you live in an atmosphere of mortal ideas and plans and become carried away from your spiritual center, thus giving up spiritual

THE KINGDOM
OF HEAVEN
IS WITHIN ME

understanding for the ideas of men. If part of the time spent in reading the newspaper were spent in reading the Bible record of all these events, written centuries before this, the time of their occurrence, you would have the true outlook, and would be able to hold your center and view the whole struggling mass from the heights of the Spirit, and so would not become entangled in the mental turmoil. It is the people who have this understanding and hold themselves steady in Spirit who are to take the kingdoms and rule and reign with Jesus Christ, when experience has taught men that they, in mortal consciousness, are a complete failure at government.

Everybody should be interested in bringing about the time of peace and plenty to all the people of the earth. If one sees nothing better than the plans and methods of some political party, he should support that party with his thought and word and vote. If he knows that Spirit is the only remedy for all ills, he should give to Spirit and the spread of spiritual understanding his undivided strength and power and wisdom. Those who know that Spirit is the only healing power do not give pills to cleanse the system of impurities, and by the same logic, those in spiritual understanding do not expect to purify the body politic by administering the doses prescribed by the various political parties. If a great plan is being worked out, it would seem the part of wisdom to study it and fall in line with it, and be ready to be partakers in the work of carrying it out, when the time is ripe.

One of the many remedies advocated for social and political disorders is Woman Suffrage, and great is the clamor to get the people to try what it will do in setting things to rights. Specious arguments, satisfying to the man who sees things from the mortal viewpoint, are used; but the man of God prefers to depend upon his spiritual understanding and reason from Principle. He knows that women, as well as men, are in the fallen Adam consciousness, and neither Adam nor Eve in that consciousness can uplift the race. The only lifting up power is Christ. There is little doubt but that an opportunity will be given women

to show what they can do through their political ambitions, for every scheme and plan of the mortal must be put to the test to convince the natural man that he has not the power of salvation even for himself, not to mention the salvation of the country and the world.

The most that can be said for any political measure is that it aims to *regulate* the selfishness of men. But the Spirit reveals that selfishness cannot be regulated. It must be entirely eliminated. This is the work of the Spirit, and only the Spirit can eliminate it. Then why waste time with anything less than spiritual overcoming? If there seems to you profit in the plans of men it is because your mind dwells on their ideas instead of upon God ideas. If your whole mind and being were filled with the understanding of the present situation from study of it as Jesus has foretold it, you would not be caught in the swirl of political and social ideas.

Jesus gave careful warning of all this we see about us and said "watch." Who is most trustworthy, he or the men who have projects of their own, which they wish you to help carry out? Close your ears to all of the outside clamor and listen to what God has to say about it all. Read what Jesus and the other prophets have spoken concerning these days and give yourself to prayer and meditation, asking God to prepare you for a place and work in the new kingdom, when the kingdoms of the earth become the kingdoms of our Lord and his Christ.

You cannot limit the saving power of God to the individual, because of the unity of men in Christ. There is an individual work to do; there is work as rulers of the nations. But no one in mortal consciousness is capable of ruling with Jesus Christ. Everyone who aspires to such a high position must devote himself to preparation, and not become entangled with the world which is passing away.

The Psalmist, in describing some of the scenes attending the coming in of the New Order, says, "He that sitteth in the heavens shall laugh" as he sees the resistance of men to the Christ rule. All the mortal efforts to save the nations

are as child's play. Why take them so seriously when God does not? Praise God that every delusion of the natural man, all his pride and exalted ideas of what he knows and can do, shall be swept away in the great tide of Christ light and power now becoming manifest on the earth.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

We make a distinction between healing and curing. All physical inharmonies are produced by some phase of error thought, and are only truly healed when the cause has been removed. Curing may take place by some material means, but unless the cause is dealt with the effect again appears in some form. A study of the full course of lessons would make this clear to you. When you understand the laws of mind action you will see that whatever of error is stored up in the subconscious must be overcome, and though the process may seem slow, it is sure.

* * * *

Truth does not teach that there is not an *appearance* called evil, or "falling away." We all observe such an appearance and Jesus doubtless did; but with him we also say, "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." He who studies the laws of mental action comes to know that images held in consciousness become abiding, and are looked upon as real. The race today is in this mental attitude regarding evil. Men have witnessed the wrong relations brought about by their unwise thoughts, and not knowing the cause, have assumed one, and called it evil—devil. This has been held in the race imagination until it has been externalized into the semblance of reality. We who know that the one Cause of all that is, is Perfect Harmony and Goodness, take our mental stand in this intuitive truth, and strive to show men

that evil is simply the relations that arise through their throwing out mental images without first consulting this First Cause of all that is. The mental attitude of the race on the question of the reality of evil is exactly that of the student in mathematics who would claim his errors to be the accurate expressions of the principle. The instructor, who knows the relation of the problem to the principle, shows the student what it is, and urges him to frequently consult that principle to the end that he may not again fall into such mistaken ways.

* * * *

The principles of arithmetic were true before an arithmetic was ever written, and the principles of Truth contained in the Bible were true before any Bible was written. They are eternally true, without beginning, without end. After you learn the principles back of subtraction and division, you do not carry about an arithmetic for reference to the rule. You can write an arithmetic yourself. So we feel that your growth and understanding in Truth is beyond the need of any outside authority. The Bible should be used as corroborative evidence and not as authority. The one and only authority is the Spirit of Truth and it is within you. The Truth discerned by Isaiah and Paul is of no greater value than the Truth discerned and expressed by you when you have hold of the Principle lying back of it all. Any book, however true, becomes bondage when it takes the place of the indwelling One in whom are hid all the treasures of knowledge and wisdom. The only authority we accept is that shown by Jesus Christ—"The Spirit of Truth shall guide you into all Truth."

* * * *

Ideas often come to you that uplift you greatly for a time. The way to make them permanent is to take hold of them by forming them into words and repeating the words until your subconscious receives them and begins to build with them. For instance, a friend who had very set opinions about right and wrong, allowed herself to get very much wrought up when things about her went on in

a way that to her seemed wrong. She tried to practice self-control, but never gained the victory as she desired until one day when the thought came to her that it was far more important to demonstrate self-control than it was to have everything about her go on as she thought it should. She did not want the idea to get away from her, so she wrote it down like this: "It is not so important that things go as I think they should, as it is that I should be master of them through self-control." Then she repeated this again and again and held it in the Silence until the words became substance in her and gave her mind a firm hold so that in the next temptation to give way to her feelings, she easily gained the victory. You can apply this in any kind of experience you may have.

* * * *

Somewhere in the process of coming into spiritual consciousness we must deny flesh heredity and substitute heredity from God. We believe the earlier the denial of flesh inheritance is made, and the more complete it is, the speedier will be the demonstration. We therefore make a sweeping denial and place ourselves by faith firmly in Divine Sonship, recognizing that God and not man is *Father*.

* * * *

There are two phases of creation described in the first of Genesis. First the ideal, then the manifest. After creation is described as complete (see first chapter), we read in the second chapter that "there was not a man to till the ground," showing that manifest man had not yet appeared. The creative process given in these two chapters is seen in every action of mind. A house could not be built except it was first in the mind of the builder. Nothing is ever manifest that is not first an idea in mind. So creation was complete in Divine Mind before it came into manifestation. God could not produce anything but perfection, so his Man Idea was perfect. He created a perfect man and pronounced him "good." But man was given free-will and in the process of bringing the Divine image into expression, he was thrown upon his own responsibility in choosing

whether he would work out the God pattern or substitute one of his own. Perhaps his losing sight of the Divine image was a gradual process, but it was done anyway, and man became lost in a maze of ignorance of himself and his creator, and used the power of mind to build up a false state of consciousness, termed by Paul "the carnal mind." As he was hopelessly lost in the darkness of his ignorant thinking, he needed a light to show him the way back to the Truth of his being. Jesus came as this light, and the Way, and through him the Divine image and likeness is to be restored in man. He reveals it to men and through the Spirit of Truth they are helped to drop their old ignorant thoughts about themselves and build anew, after the Pattern given in the beginning. This Pattern, the Divine image and likeness in man, is Christ. It is a spiritual Principle, eternal, changeless, absolute. Jesus recognized the Christ Principle in him and brought it into manifestation and so became Jesus Christ. It is his work to lift all men up to the same place he is in. This lifting up is based on the laws of mind, like producing like. The mortal concept of man is erased and the Christ concept takes its place. Christ is the Word. When this Christ-Man, the Word, is received into mind by faith it begins a transformation and man becomes a new creature through the power of his thought, making connection with the Christ within, instead of the mortal.

To fear the foe, since fear oppresseth strength,
Gives, in your weakness, strength unto your foe,
And so your follies fight against yourself.

—*Shakespeare.*

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.—Mark 11:23.

DEMONSTRATIONS OF THE LAW

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats
That nourish a blind life within their brain;
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.—*Tennyson.*

"The effectual fervent prayer of a righteous man availeth much." The exercise of praying for others is of value, both to the one who prays and to the one for whom the prayer is offered. The Society of Silent Unity prays daily for the establishment of the kingdom of heaven upon earth. These prayers are affirmations of that which is true in Being, and by them the delusions of the sense-man are overcome. The appearances of sin, sickness and death fade before the positive Word of Truth spoken with authority in the name of Jesus Christ. The Word thus spoken is the true prayer of faith, and that it does accomplish the work of freeing, healing and restoring men to their birth-right as the Sons of God, many letters like the following testify:

HEALTH

Inglewood, Cal.—It is with a heart overflowing with gratitude to our dear heavenly Father, and to you as his instruments, in the miraculous healing which came to me. For nearly two weeks I suffered excruciating agony with bladder trouble and enlarged prostate gland. A specialist came from Los Angeles and said four days was the longest I could live unless operated upon, and insisted on rushing me off to the hospital. My dear wife said "No," that when I was taken sick she put me in the Lord's hands and he would heal me. She wired you for heroic treatment at 9 p. m. Thursday, and at 1:30 a. m. Saturday I was instantly and completely healed, and the "peace that passeth understanding" enveloped me. The specialist upon hearing of it said, "It is a miracle." No human agency could have saved me; I was literally snatched from the grave. I am gaining strength daily.—*J. W. P.*

St. Louis, Mo.—For nine weeks last spring I could not hear the sound of anything, but through your treatments I can now hear as well as I ever could, and am perfectly well.—*Mrs. O. P. R.*

Detroit, Mich.—As I lay in the hospital, praying for some way of healing without an operation, God sent a messenger to tell me of you. Now I am so happy and feel that life is worth living. I am so encouraged through the help I have received through your treatments. I am better than I have been in two years. I am changed and happy and smiling again as I was before my sickness, and rejoice that I am so well. It is wonderful what you have done for me.—*Mrs. J. O. McK.*

St. Louis, Mo.—I have been faithful to the nine o'clock hour and have held the thought you sent me for my nephew. I had a chance to visit him a few days since and found him not only well, but helping his father ploughing wheat fields, the first work he has done in fourteen months without ill effects. The first words that greeted me were, "Aunt Elizabeth, there is not a thing the matter with me now, only they don't give me enough to eat." I thank you.—*E. A. N.*

Bloomington, Ill.—My daughter, Mrs. M., is wonderfully cured of tuberculosis of the bones of her fingers. When I wrote to you for treatments she was expecting to go to the hospital to have her fingers taken off. For weeks she had been having them opened and drained every day. From the day I wrote you she has not had a sore finger or symptom of tuberculosis. She is well. This is the first year in four that she has not been in the hospital for some dreadful operation, and you don't know how happy we are. Our eyes have been opened to God's wonderful power, and how simple it is to find him if we only know the way.—*Mrs. E. K.*

Neepawa, Manitoba.—Eleven months ago a friend of my mother wrote you regarding my health. I was subject to attacks of epilepsy and was getting worse. I had had fits for several years, but since last November I am glad to write I have not had one. Just imagine, I can go away on a trip without fear of those attacks.—*E. J. H.*

Brooklyn, N. Y.—Dear friends, I asked treatment for malarial fever, and in answer to your prayers I feel entirely well. Thank you greatly.—*M. L. L.*

Brooklyn, N. Y.—The friend I asked you to keep in thought, has passed over the dangerous period and is rapidly recovering. It seems you must have just received my letter when at nine o'clock that night four of the best doctors in New York were called in. The leading physician said there was no hope. At nine or a little after he changed (the quickest, they say, of any one they ever knew) for rapid improvement and smiled. He has improved rapidly since and expects to be back to his hotel by election. There is only one

power that has done this, the power of God, and I am fully convinced of the right path in which Unity is trying to lead the people.

—*J. H. T.*

Frankfort, Ind.—When I wrote you two months ago I was in despair as to what steps to take in the way of treatment for my little girl. I have many thanks to give you for the help you have given. She is now able to walk and run everywhere, and is going to school. It is simply a miracle to see how fast she has improved.—*Mrs. M. L.*

Sparks, Nev.—The blessings of God are with me and mine through your blessed ministry. I received a letter from the doctors at the asylum saying my son is sound in mind and body and is ready to leave the institution. I am thanking and praising God. My son in Denver writes me that he is feeling fine, and my mother writes me she is all right now; more blessings to be thankful for. We feel the Spirit is leading us on and success is now at hand, so you may discontinue all treatments for us. My friend, Mrs. C., says her husband has not drank since I wrote to you for her. I spoke the Word of Truth for one of my neighbor's children when it fell and its tooth went through its lip. It did not swell a bit nor change color; only left a tiny red spot. I am so thankful for the demonstration. I thank God daily for the Society of Silent Unity.—*J. F. M.*

Rochester, N. Y.—My children, for whom I requested treatment for whooping cough, are entirely healed. Their cough left them almost immediately, for which I am very thankful.—*Mrs. A. W. P.*

Brandy City, Cal.—I am gaining very rapidly. I feel the nearness and seem to vibrate with you in the Silence. As I held the thought you sent, "Infinite Love fills my mind and thrills my body with healing Life," the whole right side, which had been taking naps, heard the call and began to thrill and throb and vibrate with new life as if an electric current were applied. Everywhere I see and hear new life. As I watch the trees shedding their leaves I feel with them that I am shedding every adverse error thought, making room for the new abundant life of the Spirit to fill and thrill me with healing life.—*M. S.*

Brooklyn, N. Y.—On two occasions my mother has written you in regard to my health. The week following her first letter I returned to business and have not had to remain away, even one day, since then. I am certainly thankful that God has restored my health.—*S. B. Q.*

Buffalo, N. Y.—When I wrote you I was suffering terribly with what is called neuritis, and for the past five years have been struggling for life. I wrote you, and after writing I was taken so much worse that my friends thought I could not live, and the day your letter came I was no better. That day at five o'clock I entered the Silence, intending to hold the thought you sent me for a

half hour, but in just ten minutes I felt as if some wonderful electric current had passed through me, and from that moment the pain entirely left my hands and arms, and there was not the slightest return for three months.—*Mrs. M. L.*

Springfield, Mo., October 1st—I have just received a letter from the State Hospital, saying that my son for whom I asked your treatments, is quiet, has stopped his ravings and is now doing work in the diningroom of the hospital. He was pronounced hopeless by them when I wrote to you. October 9th—I have just received a letter from my son, and the superintendent writes that he is getting well, and this after saying that he was incurable. I thank you and praise God.—*Mrs. M. C.*

Brooklyn, N. Y.—About a month ago I wrote to you for help for my mother and family and self. Mother's mental condition is much improved, wonderfully, so it seems to me. There is more of unity and quietness in home affairs, and I am surprised at the lack of fearfulness that has come to me. I have had the power given me to do things that formerly would have filled me for days with an overwhelming feeling of fear.—*S. A. B.*

Colfax, Wash.—I wrote you some time ago for treatment. As soon as you received my letter, it was as though you were near me whispering your loving, healing message in my ear, and I derived benefit at once. Now in my work and in all my affairs I ask help of the Father, and no matter how hurried or bothered, if I only listen to the "still small voice," everything is adjusted for me. About a month ago I was called in by one of my neighbors whose baby was in convulsions, and almost had cholera infantum. I treated the little one as best I knew by your ideas. He at once responded to the treatment and in ten minutes time began to gain. He went to sleep, slept most of the afternoon and until nine the next morning, awakening just about well. He was a little weak, but was able to play around soon and has not been ill since.—*Mrs. M. St. C.*

New York, N. Y.—I am healed. Five weeks ago I was stricken with appendicitis, my husband telegraphed you, and I am today enabled to write these words of thankfulness and praise that I have been spared to do his blessed work.—*Mrs. E. A. M.*

Eltingville, L. I., N. Y.—During the last three weeks my daughter has been like a different person. From what she says I can see that the light has dawned upon her as never before. In her case, as in many others, the Truth has triumphed. I am a stronger believer than ever in the power of united effort and prayer.—*C. E. DeG.*

Windsor, Conn.—When I first wrote to you I was in bed most of the time with heart failure, constantly vomiting for days at a time, tubercular bronchitis and rheumatism. Today I am strong and well. I have picked eight bushels of tomatoes this morning. I received help before the letter reached you. My son, who has been

out of work since last May, is now working all the time, and my husband, who has been on three-fourths time since last January, is now working full time. I found out through your last letter where the trouble lay. I did not *let go*, but I have now.—*Mrs. H. L. D.*

PROSPERITY

Chicago, Ill.—The prosperity treatments you have been giving me the past month have worked wonders in opening my eyes to God's abundance all about us. As soon as I had sent you my letter asking for help, things took a turn. My daughter found a position the very next day. I gained the wisdom to see that I must sever my connection with an unprofitable business with which I had been connected six months, and immediately there came to me the courage to venture upon a project that has embodied my hopes for years. I cannot be grateful enough for the revelation of Divine Love sent me through your assistance.—*Mrs. L. P. A.*

Charleston, Ill.—I wish to acknowledge God's blessing in the prosperity treatments you are giving me. I successfully passed the examination, for which I had asked your help, with an average of 94 per cent. I am very grateful.—*I. C. B.*

Buffalo, N. Y.—I am much pleased to tell you that last spring I was much discouraged, for we were without boarders. I sent to you for a Prosperity Bank and followed your directions, and in a short time we rented two of our rooms to a family of three who have been with us ever since.—*A. E. G.*

Omaha, Neb.—The prosperity treatments you are giving me have already produced a change for the better, both spiritually and financially. I asked you to treat me that I might be led to the work God meant me to do, and I am impressed with the idea that my chief work is to be the study of the Truth and helping others to find it. My material work is being shaped so that I shall have more time for study than I had hoped. The other evening I held a little Unity meeting all by myself, following the suggestions given in *UNITY* for September. I am a stranger in Omaha and knew no one to join me, but tried and succeeded in getting a spiritual sense of union with others who were in the Silence.—*K. T. L.*

El Paso, Tex.—I wish to tell you of a demonstration last week. Our two little girls and myself needed shoes at the same time. I felt sure some of us would have to wait a week or two, then I thought, God knows our needs. I left it all to him and would not think of it again as our lack. The following Sunday we all had new shoes and nice ones, too. This is only one of the many little demonstrations that have come since joining Unity. I am full of thankfulness and praise.—*Mrs. B. B.*

Sioux City, Iowa—I want to thank you for the help I have

realized in co-operating with you. I have been helped to this extent: I have supplied for a firm for two months and have felt the greatest peace and pleasure all the time. The fear and worry that usually accompanies a new position, and work of any kind for the public in my experience, has been entirely banished. I do thank you so much for your help. I did not know that so much could be done by prayer, until I have felt your help in my work during the past two months.—*C. P.*

Seattle, Wash.—You have been treating us for the past month that we may perceive the All-Present-Supply of the Universal Substance in the Spirit, and we feel that we have advanced in the perception and we have been blessed in receiving the work we wish to do, and have received more returns for our labor than hitherto, which is helping us to pay our bills and running expenses. We thank and bless you for your co-operation with us.—*A. O. R. and Mrs. A. B. R.*

Kansas City, Mo.—You may cease giving my husband treatments for prosperity, as he has secured a position and I feel sure that success will continue with us. I am glad and give thanks.—*Mrs. E. E. F.*

Glendive, Mont.—I want to thank you for all you have done for me, for I have prospered ever since first writing you about a year ago. I have been given back my former position, and I know that it is through Unity that it has been brought about.—*W. M. V.*

Aspinwall, Iowa.—Since writing you for help and receiving your reply and instructions, I have had what I formerly called luck, but which I know now is simply coming into my own, and things look brighter all along the line.—*J. B. M.*

FREEDOM

Roslindale, Boston, Mass.—My son is doing gloriously, does not touch a drop of intoxicating liquor. Please accept this love-offering. I can make it more next time, for you are directing the Divine Love to us wonderfully.—*Mrs. M. F.*

Denver, Colo.—I want to tell you how very unexpectedly we have become vegetarians. I have wanted this such a long time. Mr. G. has thought meat was the only thing that gave him strength, and that fruits and vegetables were too expensive. One day, about a month ago, he asked where we could get vegetables at a reasonable price, and I told him at a cafeteria. He went that day and has never eaten a piece of meat since. Of course his stomach is much better, and he has stopped entirely taking strychnine tablets for his heart; he had been taking three a day. I have been so thankful and glad to see what Spirit did so easily and beautifully through the Word of Truth which you have spoken for us.—*Mrs. L. B. G.*

NOTES FROM THE FIELD

JENNIE H. CROFT

The Uplift, a Higher Thought magazine, published by Dora Morrell, Baltimore, Md., has suspended publication and UNITY is filling out the unexpired subscriptions. We feel assured that *The Uplift* readers will find that in UNITY they will have continued help and uplift along life's highway. Miss Morrell informs us that she has several complete sets of the first year's issue of *The Uplift* which she will sell for 50 cents a set; also the numbers published for 1912, except May, may be obtained for the same amount, 50 cents. Send direct to Dora Morrell, 2005 Longwood Street, Walbrook, Baltimore, Md.

The Goodyear Book Concern, successors to Rogers Bros., have discontinued their place of business at 429 Sixth Avenue, and have opened a new store at 339 Fifth Avenue, Room 203, New York City.

Victor Henry Morgan is now located in Tacoma, Wash., where he is pastor in charge of the Park Universalist Church, the "Home of New Thought and Divine Science." Services, lessons and healing ministry are carried on at the church.

Mrs. Kathleen M. H. Besly, of Chicago, favored Unity Headquarters with her presence, where she addressed the congregation on Sunday evening, November 17th, on "The Law of Prosperity." There is always a welcome for Mrs. Besly at Unity.

Drs. R. A. and Isabelle Williams, who have been associated with the work at Unity Headquarters for some months, are now traveling through northern Missouri, eastern Iowa and in Minnesota, lecturing and teaching, and engaged in the healing ministry. They will be glad to respond to calls for their services anywhere in the states mentioned. Address letters in care of Unity Tract Society, and they will be forwarded to them at once.

The town of Hermiston, Ore., reports a Unity Center which holds meetings every Wednesday afternoon, for the study of Truth. This is a new town and the members few at present, but great good is already manifest.

The Unity Society of Practical Christianity, of Topeka, Kan., is holding a series of meetings with the result of an awakening which means greater things for Truth. Sunday, 3 p. m., at 1300 West

10th Avenue, A. B. Smith and M. B. Arnold, speakers; Tuesday, 8 p. m., at same place with Mrs. Lucia O. Case, leader; Wednesday, 3 p. m., at 1229 Kansas Avenue, Mrs. Martha Foote, leader, and Thursday, 8 p. m., at 1731 Lane Street, Mrs. Lida H. Hardy, leader.

The Unity Society of Duluth, Minn., under the leadership of Mrs. Harriet Kraemer, is opening the winter's work with some extra meetings which are held at 45 Kent Road, Thursday mornings at 10 o'clock. Mrs. Carrie Steele is the leader of these meetings, and new members are constantly joining.

Mrs. Margaret Wood, who has been away for a time from the Unity work which she established in Vancouver, B. C., is back again at her post, and will be glad to see her old friends and any new ones who may come. Mrs. L. B. Whitney is associated with her in charge of "Unity Society Rooms," 603 Hastings Street, W., Room 113.

A New Thought Library has been added to the work of the Temple of Truth in Portland, Oregon. Miss Florence L. Sullenburg is librarian, and is devoting her time and means to the establishment of a free reading room and circulating library, with a line of good books along the Higher Thought. Miss Sullenburg will also take subscriptions to the various New Thought magazines. UNITY magazine is on sale here, and Unity literature may be procured also. Rev. Perry Joseph Green is in charge of the Temple of Truth, and reports that there is a very favorable increase in attendance and interest manifest, and many kind words spoken in appreciation of the ministry at this Center.

Whatsoever ye shall ask of the Father in my name, he may give it you.—John 15:16.

If ye shall ask anything in my name, I will do it.—John 14:14.

This we prescribe, though no physician;
 Deep malice makes too deep incision;
 Forget, forgive, conclude to be agreed.

—Shakespeare.

Wouldst thou enjoy life—a healthy body—a vigorous mind? Labor to bring thy appetite to reason.—Benjamin Franklin.

Put an extra \$1 in with your renewal and have UNITY sent to two friends. Three subscriptions for \$2.



UNITY

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One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing-list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of January, you should send us the notice of change by January 5th in order that you may not miss your January UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of January, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

- Unity publications are on sale at the following places:
- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
- Boston.*—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albermarle Chambers, Albemarle St.; Miss Leonora I. Joelyn, 616 Blake Bldg., 59 Temple Place.
- Chicago, Ill.*—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.*—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.*—New Thought Alliance, 318 Woodward Ave.
- Duluth, Minn.*—New Thought Center, 1419 E. 3d St.
- London, Eng.*—Power Book Co., 58-59 Bank Chambers, 329 High Holborn, London, W. C.; Higher Thought Center, 10 Cheniston Gardens, W.
- Los Angeles, Cal.*—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.*—Kaufman-Straus Co., 4th Ave.
- New York City.*—Brentano's, 5th Ave. and 27th St., Goodyear Book Concern, 339 Fifth Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
- Oakland, Cal.*—Rest Reading Rooms and Home, 719 Fourteenth St.
- Philadelphia, Pa.*—Unity Center, Presser Bldg., 1714 Chestnut St. rooms 407-409.
- Portland, Ore.*—Jones's Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
- Sacramento, Cal.*—Home of Truth, 1235 I St.
- San Diego, Cal.*—House of Blessing, 2109 Second St.
- San Francisco, Cal.*—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose, Cal.*—Home of Truth, 144 North 5th St.
- St. Louis, Mo.*—H. H. Schroeder, 3557 Crittenden St.
- St. Paul, Minn.*—W. L. Beekman, 55 East 5th St.
- Washington, D. C.*—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
- Campbelltown, New South Wales, Australia.*—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.

UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work six auxiliary lessons as follows:

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

These lessons, with auxiliary reading, form *Part One* of our Curriculum. It will take the average student from six months to one year to complete *Part One*.

In *Part Two* of the course there are twelve lessons, based on the twelve given by Charles Fillmore in his book, "Christian Healing." While these lessons cover the same ground as those given by Mr. Fillmore, they are different, having been prepared especially for the Correspondence School work.

The six new lessons composing *Part One* were written to make clearer and to bring out definitely certain points of the science touched upon but not fully explained in *Part Two*. They are put first in the course because they lay a good foundation for what follows in *Part Two*. We recommend *Part One* to any who have tried *Part Two* and found it too difficult. Many of our students who have finished *Part Two* are now teaching. To these we also recommend the recently added *Part One*—it will help them in the work.

Our Correspondence School is sustained by free-will offerings, and every student is expected to settle the amount of his offerings by referring the question directly to the Spirit of Justice as expressed within himself.

Address Unity Society Correspondence School, Unity Building, 913-917 Tracy Ave., Kansas City, Mo.

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WHAT could be more appropriate for a gift at Christmas time than a year's subscription to a magazine that proclaims Christ as a reality, ever present and living today, ready to help all who will listen to and follow his teachings?

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¶ Just fill out the following blanks, inclosing a two-dollar bill, and mail to Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. (Add 35 cents for each foreign, and 25 cents for each Kansas City, Missouri, and Canadian subscription.) We will notify each friend on a Christmas card that you are sending **UNITY** as a Christmas gift, if you wish.

EXCHANGES

- AMERICAN MOTHERHOOD. Published by the Arthur H. Crist Co., Cooperstown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW. H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With UNITY, \$2.
- CHRISTIAN. T. J. Shelton, editor, Denver, Colo. \$1 a year.
- DAS WORT (German). H. H. Schroeder, editor, St. Louis, Mo. \$1 a year.
- EFFICIENCY. Christian D. Larson, editor, Los Angeles, Cal. 50 cents a year. With UNITY, \$1.25.
- EXPRESSION. Alma Gillen, editor, 157 Brompton Road, S. W., London, Eng. England, 6s 6d; America, \$1.58. With UNITY, \$2.
- GENIUS. Christian D. Larson, editor, Los Angeles, Cal. Quarterly, \$1 a year.
- MAN. Leander Edmund Whipple, editor, New York city. \$2.50 a year. With UNITY, \$3.
- NAUTILUS. Elizabeth Towne, editor, Holyoke, Mass. \$1 a year.
- NOW. Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER. Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- PRACTICAL IDEALS. Starr Pub. Co., Boston, Mass. \$1 a year.
- THE COLUMN. Julia Seton Sears, Dr. Roy Page Walton and Harry Fielding, editors, Denver, Colo. \$1 a year.
- THE COSMIC WORLD. Christian D. Larson, editor, Los Angeles, Cal. Quarterly, \$1 a year.
- THE EPOCH. Mrs. Lilly L. Allen, editor, Ilfracombe, England. \$1 a year.
- THE ETERNAL PROGRESS. Christian D. Larson, editor, Los Angeles, Cal. \$1.50 a year. With UNITY, \$2.
- THE MASTER MIND. Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.
- THE NEW THOUGHT NEWS. Weekly, John Milton Scott, editor, Los Angeles, Cal. \$2 a year. With UNITY, \$2.50.
- THE TRUTH-SEEKER. Quarterly. Veni Cooper-Mathieson, editor, Perth, W. Australia. 50 cents a year. With UNITY, \$1.35, postpaid.
- THE UPLIFT. Dora Morrell, editor, Baltimore, Md. \$1 a year.
- TWENTIETH CENTURY MAGAZINE. Charles Zueblin, editor, Boston, Mass. \$2 a year. With UNITY, \$2.50.
- WASHINGTON NEWS-LETTER. Oliver C. Sabin, editor, Washington, D. C. \$1 a year.
- WORLD'S ADVANCE THOUGHT. Lucy A. Mallory, editor. Published bi-monthly, Portland, Ore. \$1 a year.

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